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Jovian



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ARISTOTELES MASTER-PIECE,

Or

The Secrets of Generation displayed
in all the parts thereof.

Containing,

1. The Signs of Barrenness. 2. The way of getting a Boy or Girl. 3. Of the likeness of Children to Parents. 4. Of the Infusion of the Soul into the Infant. 5. Of Monstrous Births, and the reasons thereof. 6. Of the benefit of Marriage to both Sexes. 7. The prejudice of unequal Matches. 8. The discovery of Insufficiency. 9. The cause and cure of the Green-sickness. 10. A Discourse of Maiden-heads. 11. How a Midwife ought to be qualified. 12. Directions and Cautions to Midwives. 13. Of the Privities. 14. The Fabrick of the Womb. 15. The Use and Action of the Genitals. 16. Signs of Conception, and whether of a Male or Female. 17. To discover false Conceptions. 18. Instructions for Women with Child. 19. For preventing Miscarriage. 20. For Women in Child-bed. 21. Of ordering new-born Infants, and many other very useful Particulars. To which is added a word of Advice to both Sexes in the Act of Copulation: And the Pictures of several Monstrous Births drawn to the Life.

Entered According to Order.

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The Introduction.

IT plainly appears in Holy Writ, that this glorious Universe, bespangled with gaudy Fires, and every where adorned with wonderful Objects, proclaiming the Wisdom and *Omnipotence* of the great Work-Master, who in six days erected all things for his pleasure, was at first drawn out of nothing, or at most a formless Chaos of Confusion, a disordered and confounded heap of jarring Elements tossed and jumbled together, under the dismal shades of during Night, eldest of things; no Fruitfulness nor Pleasure, no Creature that had breath had being in the place this lower World possesses, till God out of the abundance of his Goodness sent forth his Holy Spirit, who dove-like, with mighty out-spread Wings, sat brooding on the vast Abyss, and made it pregnant: then Light put Darkness soon to flight, and all the glorious Lamps of Heaven appeared, all Creatures soon had being, and every Plant, Tree, Herb, or Flower of fragrant smell sprung from the Vernant Earth, raised by command above the Waters, every thing of use having Seed in it self, that no second Creation needed

not, but still the Lordly Creature who should rule the Creatures being wanting, he was framed more Glorious than all Creatures, as not made without mature Counsel and Deliberation, and stamped in the divine Similitude, inspired with the infused breath of Life, beyond what any other Creature durst to boast. The contemplating of which, long since made the *Royal Psalmist* break out into this Rapture, viz. *What is Man that thou art mindful of him, and the Son of Man that thou visitest him? Thou madest him lower than the Angels: To Crown him with Glory and Worship. Thou makst him to have dominion of the Works of thy Hands: and thou hast put all things in subjection under his Feet.* Psal. 8. ver. 4, 5, 6.

Thus, I say, when God had created the World, and furnished it with whatsoever seemed good in his sight, and that there was nothing wanting for necessary use, commodity and pleasure, it seemed good to him then, to make one that might use them to his Glory, and take delight in rejoycing in them; wherefore when Natures Ornaments were all compleat, he brought Man into the World as into his own Possession; and that he might not be disconsolate, nor solitary, gave him a Woman for a Helper & Companion, infusing into them a force of love
and

and desire towards each other. And of procreating their likenesses, having prepared for that purpose a swelling Humor or Spirit, and Organical parts, and that the one thro' fear or neglect, should not be induced to decline the Society of the other, he added Allurements, and desire of mutual embracing, that so they might in procreation be sweetly affected, and pacified by wonderful ways, for unless this was natural to all kind of Creatures, they would be regardless of Posterity, and procreation would cease, whereby mankind would quickly be lost, and the Affairs of mortals of no durance. But that this passionate desire might strongly opporate, as well in sensual felicity as on the imagination. God has firmly impressed it in all Creatures subject thereto, both Male and Female, but more especially on man, and least it should prove unruly in him and not easily subdued: he has thought it convenient to prescribe him bounds, in granting him the use of the Matrimonial Bed, that so they might not defile themselves with wandridg lust, who want the Gift of Continency, wherefore so soon as Copulation is finished, and the Woman happens to prove with Child, great is Natures cunning in fostering, coagulating and framing the Seed of both Sex, that at

the set time when nine months are run over Man that ruler and ornament of the sublunary World may come forth: In Relation to which my story of Generation Holy Job in the tenth Chapter of his Book thus expresses himself, *viz. Hast thou not poured me out as Milk, and curdled me like Cheese? Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinewes. Thou hast granted me life, and favour, and thy visitation hath preserved my Spirit.* But not to be tedious in prolonging on this Subject, I shall proceed to unravel the mystrey of Generation, and divers other Mysteries? as I well hope to the satisfaction of the learned and ingenious of the Age, whose discretion, past doubt, will wrest it to no other end than to what it was designed; *viz. for the benefit and advantage of the modesty of either Sex;* I not desiring this Book should fall into the hands of any obscene Person, whose Folly or Malice may turn that into Ridicule that loudly proclaims the infinite Wisdom of an *omnipotent* Creator, who by his mighty working is able to subdue all things to himself.

Gloria Deo in Excelsis.

CHAP.

CHAPTER I.

Of Marriage, and at what Age Virgins and Youths are capable of Generation, and the reason that prompts them to desire Copulation; with the signs of Barrenness, and how long a Man or Woman are capable of getting Children.

THat Marriage is an Honourable State ordained by God in *Paradise*, and since confirmed by our blessed Saviour, who wrought his first Miracle at a Wedding, I hope none will deny; therefore it is convenient that Parents well take care of their Daughters Chastity, and when they find them inclinable to Marriage, not rigorously to restrain their Affections, for Nature will have its course, but rather to provide for them, if possible, such Husbands as may be for their advantage, and with whom they may live comfortably in that blessed State, lest being crossed in their purposes, and delayed, they part with their Honour dishonourable ways.

The propension and inclination of Maids to Marriage, is to be discovered by many Symptoms; as, when Nature fringes the

obscure parts, and their Terms flow at the time appointed, which is usually in the Fourteenth or Fifteenth Year of their Age, when as the Seed increaseth in some sooner, and in others later, according to their Habits or Constitutions: And the Blood, which is no longer taken to augment their Bodies, abounding, incites their Minds and Imaginations to Venery. And by the Retention of the Seed, many times it falls out that they are cruelly afflicted with fainting Fits, and strangling of the Mother: for all learned Physicians are of Opinion, that more harm comes by the Seed corrupting, than by their Courses being unseasonably obstructed; for the Seed derogates to a venomous quality; and from the effects thereof arise the Swarth and weasel Colour in Maids, when they begin to be in Love, and desirous of Copulation; as also their short Breathings, Tremblings, and Pantings of the Heart. The Expulsive Faculties being moved to cast out the superfluous Humour. But if they happen to be Married to their own Content, these afflictions vanish, and their native Beauty returns more gay than before: nor is their eager gazing, & desiring to associate themselves with Men, a lesser sign that Nature prompts them to desire what she ordain'd:

Their

Their due of which, sometimes being by obdurate Parents debarred in a lawful way, breaking the bounds of modesty, rather than enduring such violent Agitations and Conflicts within themselves, they satiate their desire in unlawful Love. The same may in all Particulars be observed in young brisk Widows, whom Death, that Enemy of sweet Conjugal Love, has separated from the Bosom of their Husbands.

At fourteen Years of Age, commonly the Terms in Virgins begins to flow, and then they are capable of Conceiving, and so continue generally till forty four; at what time, for the most part, the Eflux being stayed, they are no longer capable of Generation, unless such as are exceeding healthful, strong of body, and have used themselves to Temperance, who have appear'd to be deliver'd of Children till fifty five Years; but such Prodigies rarely happen, although the Terms extend farther in some Women than in others; but many times such Eflux proceeds not from any natural cause, but by reason of some violent straining, or other violence, and does often endanger the life of the Party: And therefore young Men that marry Women surmounting the Age aforesaid, if they expect Children, unless by Miracle, must labour against the
A 4. Wind;

Wind, though if an old Man, that is not worn out by Diseases and Incontinency, marry a brisk lively Lass, there is hopes even to threescore and ten, and some that are extraordinary lusty, till fourscore.

Hypocrates, that Famous and Learned Physician, is of Opinion, that a Youth at 16 years, or between that and 17, having much vital strength, may be capable of getting Children, and that force and heat of Procreating matter continually increases till 45, 50, & 65. and at the end of the latter begins to flagg; the Seed by little and little becoming unfruitful, the natural Spirits being extinguished, and the humours dried up; and in general, most Physicians at this day do observe it, but as to particulars, as I have before mentioned, it often happeneth otherwise; nay, 'tis reported by a credible Author, that in the Reign of *Erecus*, King of *Swedland*, a Man was married at a Hundred years old, to a Bride of Thirty, and had many Children by her, but looked so fresh, that such as knew him not took him not to exceed half that Age.

In *Campania*, where the Air is temperate, serene, and calm, men of 80 years usually marry young Virgins, and have Children by them, which argues, that Age in men hinders not Procreation, unless they

be exhausted in their Youth, and their Members shriveled up. If any ask why a Women is sooner barren than a Man? I answer, the Cause is, the natural Heat, which is more predominant in the latter than in the former; for since a Woman is more moist than a Man, as her Courses do most evidently demonstrate, as also the softness of her Body; 'tis also apparent, that he doth exceed her in Native heat; and as for that heat, it is the chief thing that concocts the Humours, and changes them into the substance of the Seed, which Aliment the Woman wanting, grows fat, when a Man, by reason of that heat, melts his fat by degrees, and his Humours are dissolved, but by the benefit thereof they are elaborated into Seed: and this may, for the better Confirmation of what I propose be added, That the Woman is not so strong as a Man, nor so wise and prudent, nor hath so much reason, nor is so ingenious in contriving her Affairs, whereby the Faculties are hindered in their operation. And so I conclude my Assertion.

CHAP. II.

General and particular Rules, laid down by Learned Physicians, how to proceed in getting a Male or Female Child; and of the Embrio and perfect Birth, and the Season fittest for Copulation.

WHen a young likely Couple have entered the holy State of Wedlock, & are desirous of mutual enjoyment for Generation sake, which is the chief end for which Wedlock was ordained, and rather covet to be blessed with one Sex than another, let them know first for certain, that the Success of such things depends upon Divine Providence, tho' secondary causes must be actual and instrumental therein; and those are especially two: First, the Genital Humour which proceeds partly from the Brain, and partly from the Liver, the Fountain of Blood; then the spirit that is conveyed by Arteries from the Heart, by force whereof the Yard is erected, and made capable to eject the Seed; and partly it flows from the whole Body without exception. To which may be added the Appetite and desire to Copulation,

tion, which fires the Imagination with unusual Fancies, or by the sight and feeling a brisk charming Beauty, whose wit and liveliness may much incite, and more inflame the Courage; but if Nature be infeebled, then are there fit artificial Remedies to restore it; viz. such meats as most conduce to the affording such aliment as proves to make Seed abound, and restore the decays of Nature, that the Faculties may freely opporate: for as Dung and well manuring restores Ground that is worn out and heartless; even so seasonable and proper Diet opporates to the restoring the faint heart, weak spirit, coldness and dryness of the Genital Parts, and reduceth the weakness of the Nerves to their Temperament, and removes Impediments, obstructing the Procreation of Children: Then since the Diet may, and will alter the evil state of the Body to a better, it is necessary that such as are subject to Barrenness should eat such meat only as tend to render them fruitful; and among such things as are inducing and stirring up thereto, are all meats of good juice, that nourish well, and makes the body lively and full of sap: of which Faculty are all hot moist meats: for according to *Gallen*, the substance of Seed is made of the pure concocted and windy superfluous

perfuity of Blood, from whence we may
 conclude there is in many things a power to
 accumulate or heap up Seed, as also to aug-
 ment it, and other things of force to cause
 Erection and Ejection of Humour, as Hen-
 Eggs, Pheasants, Woodcocks, Gnatlappers,
 Thrushes, Black birds, young Pidgeons,
 Sparrows, Partridge, Capons, Almones,
 Pine-nuts, Rasens, Currants, all strong
 Wines moderately taken, especially those
 made of the Grapes of *Italy*; but the Geni-
 tals are chiefly crected and provoked by
Sutyrinum, *Fringoes*, *Crisses*, *Fressimum*. Parlnips,
 Artichokes, Turnips, Rapee, Asparagus,
 Candid Ginger, Gallinga, Acorns bruised
 to powder and drunk in Muscadel, Scalli-
 ons, Sea-shell Fish, &c. And these, though
 excellent Restoratives, will not have pre-
 sent Operation, but you must use your self
 to them sometime before you handle your
 Arms, or your Wife will grudge the charge;
 for when Husbands will win their Wives
 favour, then they shall account nothing
 too good nor too dear for them: then must
 they be well prepared to enter this Con-
 flict; and when they find themselves so to
 be, they must take the opportunity of do-
 ing their business well, and that is when
 the monthly Terms are over, lest the
 Seed be hindred from coagulating and fer-
 menting.

menting, and the Womb be rendred unfit for Conception. When therefore the Terms are finished, and the Womb well cleaused, they must proceed decently, and not over rashly, tho' courage and activity must not be wanting, nor the force of Imagination: and having performed what is necessary, the Woman must gently repose on her right side, with her head lying low, and her body sinking down, that by sleeping in that Posture the cells on the right side of the Matrix may prove the receptacles of the Seed, in which are the greatest force of Generative heat, which is the chief inducement to the procreation of Male Children, and rarely misses to answer the expectation of such as experience it, especially if they keep themselves warm, and without much motion, leaning for the most part to the right and drinking a little Spirit of Saffron and Juyce of Hyssop in a Glass of *Molligo* or *Aligant* when they lie down and rise, for the space of a Week. Now the fittest time for the Procreation of Male Children, is when the Sun is in *Leo*, and the Moons Sign is *Virgo*, *Scorpio*, or *Sagittarius*.

This Order may be observed for a Female Child, by lying as aforesaid, on the left side, and strongly fancying a Female in the time of Procreation, especially if the
Woman

Woman drink the decoction of Female *Mercury*, four days from the first day of Purgation; the Male *Mercury* (both Herbs so called,) having the like Operation in case of a Male Child, for the juyce or concoction of these Simples are of force, the one to purge the right, and the other the left side of the Womb, and thereby open the Receptacles, making a way for the Seminary of Generation: and the best time to copulate for this Sex, is, when the Moon is in the Wain and the Sign in *Libra*, or *Aquarius*; for then they will be of a most gentle, affable temper, very fair and perfect in all their Members. *Avicenna*, an Author of good repute, describes the time of Procreation thus: When, saith he, the Terms are spent and the Womb is cleansed, which is commonly in five days, or seven at most, if a Man lye with his Wife from the first day she is purged to the fifth, she will conceive a Male, but from the fifth to the eighth day a Female, and from the eighth to the twelfth a Male again; but after that number of days peradventure neither distinctly, but both in an *Hermophrodite*. And thus this Opinion of his by the Learned is explained; viz. for as much as the first day the Womb being cleansed, and the sordid humour perfectly purged forth, the Matrix has more heat, where-

whereby the Seed of either Sex are better contracted, and take surer place on the right-side of the Womb, by the attracting force of the Liver and right Kidney, from which also in those days her Blood is derived for the *Nutrimēt* of the Child that shall be for the left part, as being cold, numb'd and void of Blood cannot contribute any thing so soon as the Terms are purged, but Blood is drawn later, and more sparingly from the Veins on the left side, which are called emulgent Veins, that creep about the Milt and left Kidney; so that at length, after the first day until the eighth day, some Blood comes forth of them, whereby the Child is to be nourish'd, so that when these Parts perform their Office, and the right-side ceases by reason of the Situation and cold *Nutrimēt*, a Female is generated: after the eighth day the parts on the right side opporate again, & Blood comes from them to nourish the Male after these circuit of days, because the menstrual Blood flows without distinction from all parts, and the Matrix is made too moist with cold Humors flowing into it; and the Seed adheres to neither side, but floats in the middle of the Womb, the Seed of either Sex confounded or confused, and out of due Place and Order, fixed at last in the Cell at the bottom of.

of the Womb, generates an *Hermaphrodite*, tho' sometimes such unusual and unnatural Conceptions are occasioned by the indecency of Copulation, when preposterously the Woman in the Act lies uppermost, and the Man under her, or by the force of strange Imaginations: but many are of Opinion such Births happen through the powerful influence of *Mercury* and *Venus* in conjunction. In a word, they that would be commended for their Wedlock Actions, and be happy in the fruit of their labour, must observe to copulate at distance of time, not too often nor yet too seldom, for both these hurt Fruitfulness alike; for to eject immoderately weakens a Man and wasts his Spirits, and too often causes the Seed, by long continuance, to be ineffectual, and not manly enough. And thus much for the first general and particular; from whence I shall proceed to the second; which is, to give the Reader to understand how the Child is formed in the Womb, and what Accidents it is incident to, how nourished, and when brought forth.

Certain it is, there are various Opinions concerning this matter; therefore I shall, for the satisfaction of the curious, lay down the Opinions of the learned, as thus. Man consists of the Seed of both united in the
Matrix.

Matrix by Copulation, and for the first seven days the Mothers Blood running to it it grows in shape like an Egg; but there is a forming faculty and virtue in the Seed from a divine and heavenly gift, it being abundantly indued with Vital and Ethereal Spirit, which gives shape and form to the Child; so that all the parts and bulk of the Body, which is made up in the space of many months, and is by degrees framed and formed into a decent and comely Figure of a Man, do consist in that, and are adumbrated thereby: on which Holy David contemplating, fell into his divine Rapture and Admiration expressed in *Psal.* 138. *I will praise thee, O Lord, because I am wonderfully made: thy Works are wonderful. My Soul searcheth and knoweth it right: Well thou knowest all my Bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were fashioned. Thy Knowledge is wonderful unto me, whereby I was made, I cannot understand it. &c.* And Physicians that have narrowly contemplated Mans Nature, constitute four different times wherein this Microcosm or little World is framed and perfected in the Womb.

First,

First, When after Copulation and mutual embracing it hath the nature of Seed; at which time it is called Conception or Geniture, because the Seeds of the Man and Woman mixing and fermenting, become like Cream, and are perfect in the first week if no Efflux happen, which sometimes falls out through the slipperiness of the Matrix, or the head thereof that shuts over like a Rose bud opening on a sudden by reason of some cold distemper, or over-weariness in Travel.

The second time of forming is constituted when Nature and the force of the Womb, by the use of her own inbred forces and vertue, makes a manifest mutation in the Seed, so that all the substance seems congealed Flesh and Blood, rather than Seed, which happens about the 12 or 14 day after Copulation; and though this Concretion, or fleshy Mass, abound with hot fiery blood, yet it remains undistinguishable without form of figure, and may be called the rough draught, or *Embrio*, and well likened to Seed which is sown in the ground, which through kindly heat and moisture grows up by degrees into a perfect form, either in Plant or Grain; or as when a Potter fashions a Vessel out of a rude Lump of Clay.

The

The third time to make up this Fabrick, is set when the three principal Parts shew themselves evidently and perspicuously, *viz.* The Heat from whence proceeds the Arteries, the Brain from which the Nerves proceed like many small threads running through the whole Body, and the Liver from whence the Veins derive their Original. These are the Seeds and Fountains of Life, that nourish and support each part of the Body; in framing which, the Faculty of the Womb is busied from the time of Conception to the eighteenth day of the first Month.

But lastly, which time reacheth to the 28 or 30 day, the outward Parts are seen exquisitely elaborated and distinguished by Joynts, and then the Child begins to grow and pant; from which Progress of days, by reason the Limbs are divided, and the whole frame is perfect, it is no longer held an imperfect Child or *Embrio*, that is, a Concretion that springs forth, but is held to be a perfect and absolute Child. Males for the most part are perfect by the 30 day, but Females seldom till the 42 or 45 day; and the reason why the one is sooner perfected than the other, is, that the heat of the Womb is greater in producing the Male than the Female; for heat extends the hu-

mour

mour like soft wax, diffusing & delating it,
 and then by its force contracting, framing
 and fashioning it, so heat and vigour of the
 Body, and Alacrity of nature in the Man
 makes the Male to move in 3 months, but
 the Female rarely under 4, at which time
 also his Hair and Nails come forth, and
 the Child begins to stir, kick, and tumble in
 the Womb; so that the motion is plainly
 perceived, and the Women are troubled
 with nauseating and loathing of their meat,
 and oftentimes covet and greedily long for
 things contrary to Nutriment, as Coals,
 Rubish, Chalk, Lime, Starch, Oat-meal,
 raw Flesh and Fish or the like, which desire
 proceeds from a former contraction of evil
 humours, occasioning impure Blood in their
 containing Vessel, within, and often occa-
 sions abortion and miscarriage; some Wo-
 men as it has been noted by divers Authors
 of Credit, have been so extravagant in their
 longings, that they have covered *Hob-Nails*,
Leather, *Horse Flesh*, *Mans Flesh*, and the
 Flesh of divers ravenous Beasts, for want
 of which they have cast their *Birth* untimely,
 or the Child has continued dead in the
 Womb, for many days, to the eminent
 hazard of the Womans life: But to pro-
 ceed in this great mystery, I shall un-
 fold by what means the Infant is sustained
 in

in the Womb, and the posture it there remains in.

The Infant being arrived to some perfection, is fastened by a long string to the Navel, as the Apple by the stalk is fastened to the Tree; by which, through the help of the Umbelical Vein, it is nourished by a Fountain of pure Blood, not taking it in at the mouth, as some ignorant People have imagined; that being of no use during the abroad in the Womb, neither do any Excrements fall from the Vessels of Evacuation; but the Umbelical Vein springing from the Matrix, enters the Liver in two parts, & terminates in *Vena Porta*, from which the most pure Blood from the Seminary Vessels are derived to the Matrix. And hence it is that the Blood and Spirits, like Auxiliaries, are always convey'd downwards, that so none of them be wanting, whereof are those Channels and Rivers of Veins and Arteries that proceed from the Mothers Body are carried to the Womb, and then fastened into the Navel, feed the Child by insensible ways, and by the faculty of the Seed that is fostered by the heat of the Womb, and moistened with Blood; being perfected at the times specified in all its parts equal ballanced, it is in the midst of the Womb, as in the Center lying all
 on

on a heap, and being something long, is turned round, so that the Head a little inclines, and it lays its Chin on its Breast, his Heels and Ancles upon his Buttocks, its Hands on its Cheeks, and its Thumbs to its Eyes; but its Legs and Thighs are carried upward with its Hams bending, so that they touch the bottom of its belly: the former and that part of the body which is over against us, as the Fore-head, Nose, Face, are turned towards the Mothers Back, and the Head inclining downwards towards the Cocyx or Rump-bone that joyns to the *Os Sacrum*, which Bone, together with *Os Pubis*, in the time of the Birth parts and is loosened; whence it is that Male Children commonly come with their Faces downwards, or with their Heads turned somewhat *Oblique*, that their Faces may be seen; but the Female Children with their Faces upward, tho' sometimes it happens that Births follow not according to Natures order, but Children come forth with their feet stradling, their Necks bowed, and their Heads lying *Oblique* with their Hands stretch'd out, which greatly endangers themselves and the Mother, giving the Midwife great trouble to introduce them into the World: but when all things proceed orderly and naturally, the Child, when Natures set bounds are accomplished,

complished, is desirous to break its bounds, and come forth of the Womb; and by inclining himself, he rowls downward; for he cannot longer be obscured in those hiding places, than he can find Nutriment from the Navel, and the heat of the Heart can subsist without external respiration; wherefore being grown great, he is more and more desirous of Nutriment and Light; when covering the Etherial Air, he by struggling to obtain it breaks the Membrains and Coverings whereby he was restrained and fenced against Attrition; and for the most part with bitter Pangs of the Mother issucth forth to view the Day, commonly in the ninth Month; for then the Matrix divided, and *Oss Pubis* being loosened, the Woman strives what she can to cast forth her burthen, and the Child doing the like to get forth by the help of its inbred strength, the Birth comes to be perfect; but if the Child be dead, then more dangerous is the Delivery, tho' Nature, as a kind Commiserator, often helpeth the Womans weakness herein; but the Child that is quick and lively labours no less than the Woman.

Now there are Births at 7 or 8 months; and some Women go to the 10th month; but of these, and the Reasons for them, I shall speak more largely in another place, and at present proceed to unravel other mysteries of Nature.

CHAP. III.

The Reason why Children are often like their Parents, and what the Mothers Imagination contributes thereto: How the Mother contributes Seed, and is a Companion in the whole Generation; and whence grows the Kind, viz. Whether the Man or the Woman is the cause of the Male or Female Child, &c.

IT is the opinion of learned Physicians; grounded upon reason, That if a Woman in the Act of Copulation afford most Seed, her likeness will have the greater impression upon the Child; but if on the contrary, then will follow the contrary effects; or if a proportionable quantity proceed from either, then will the Similitude depend upon either.

Lactantius is of opinion, That when a Mans seed falls on the left side of the womb a Male Child may be gotten: but by reason it is the proper place for a Female, there will be something in it greatly resembling a Woman, viz. It will be fairer, whiter, and smoother, not very subject to have hair on the Body or Chin, long lank hair on the Head, the Voice small and sharp, and

and the Courage feeble; and arguing yet further, he says, that a Female may perchance be procreated if the Seed fall on the right side; but then through extraordinary heat, she will be very large boned, full of Courage, indued with a big Voice, and have her Chin and bosom hairy, not being so clear as others of the Sex; subject to quarrel with her Husband when married, for the superiority, &c. yet in case of the similitude, nothing is more powerful than the imagination of the Mother; for if she conceive in her mind, or do by chance fasten her eyes upon any Object, and imprint it in her Memory, the Child in its outward parts frequently has some representation thereof; so whilst a Man and Woman are in the Act of Copulation, if the Woman earnestly behold his Countenance and fix her mind thereon, without all peradventure, the Child will resemble the Father; nay so powerful is its Operation, that though a Woman be in unlawful Copulation, yet if fear or any thing else causes her to fix her mind upon her Husband, the Child will resemble him, tho' he never got it. The same effect, according to the opinion of the Learned, proceeds from Imagination in cause of Warts, Moldspots, Stains, Daskes, and the figures of strange things, though

indeed they sometimes happen thro' frights or extravagant longings. Many Women there are, that seeing a Hare cros them when great with Child, will, through the strength of imagination, bring forth a Child with a hairy-lip. Some Children again are born with flat Noses, wry Mouths, great bluber Lips, and ill shaped Bodies, and most ascribe the reason to the strange conceit of the Mother, who has busied her Eyes and Mind upon some ill shaped or distorted Creature; therefore it greatly behoves all Women with Child to avoid any monstrous sight, or at least to have a stedfast mind, not easily fixed upon any one thing more than another. And this opinion *Pliny* confirms in his 7th Book of natural things, and the 12th Chapter. The Famous *Sir Thomas More* likewise confirms it, and discants merrily on a Passage of his times, wherein a Person having divers Children, would own none but one that was like him, when in the end it proved, by the asseveration of the Mother, that all, except that, were of his own begetting; but whilst another man was mounted in his Saddle, she fearing that he would come and detect her in the Act, had her imagination so fix'd on him, that as she conceived, the similitude could proceed from no other cause, wherefore

fore it is apparent that likeness can confirm no Child to be a lawful Fathers own : yet in manners, wit, and the propension of the mind, daily examples teach us that Children which have all force and Spirits from the faculty of the Seed, are commonly of the same condition with their progenitors, and of the same nature, but there is much in this, whether venery be used with great or weak desire, for many are less venerous and not so hot, and consequently not so desirous of copulation, but rather decline it, unless the obstreperousness of their Wives cause them to compliance therein, and then they proceed faintly and drowsily, whence it happens that the Children fall short of the Parents nature, wit and manners ; and hence it is that wise men frequently beget stupid sloathful Children of feeble minds, because they are not much given to these delights, but as I said on the contrary, when the Progenitors are hot in venerious Actions, and do liberally and abundantly employ themselves therein : it oftentimes happens that the Children are of the same desires, manners and actions of the mind with their Parents. And thus much for the first point, now I shall proceed to the Second, which is to prove that the mother's equally contributing to the making the Child, &c.

Though it is apparent that the Seed of man is the chief efficient and beginning of action, motion, and Generation, yet that the Woman does afford seed, and effectually contributes in that particular to the procreation of the Child, is evinced by strong reasons; in the first place, Seminary Vessels had been given them in vain, and genital Testicles inverted, if the Woman wanted Seminal excellence; for being Nature doth nothing in vain, therefore it must be granted that they were made for the use of seed and procreation and fixed in their proper places, both the Testacles and Receptacles of Seed, whose nature and force is to operate, and afford fruitful vertue to the Seed: and to prove this, there needs no stronger Argument than that if a Woman do not use Copulation to eject her Seed, she oftentimes falls into strange Diseases, as appears by young Widows and Virgins. A second reason may be urged, that although the society of a lawful Bed consist not altogether in these things, yet it is apparent, that the Female Sex is not better won, and appear more blith and jocund, than when they are often satisfied this way; which is an inducement to believe that they have greater pleasure, and receive more content than a man: for since by Nature much delight accom-

accompanies the ejection of the Seed, by breaking forth of the swelling Spirit, and the stiffness of the Nerves, in which case the operation of the Womans part is double, she suffering both ways, even by ejection and reception, whereby she is more recreated and delighted in the Venereal Act.

Hence it is that the Child more frequently resembles the Mother than the Father, because the Mother confers the most towards its Generation : and further it may be instanced from the great love they bear them, for besides their contributing Seminal matter, they, during the time they are in the Womb, feed and nourish the Child with the purest Fountain of Blood : which *Opinion Galen* confirms, by allowing the Child to participate more of the Mother than the Father, and refers the difference of the Sex to the influence of menstrual Blood ; but the reason of the likeness he attributes to the force of the Seed ; for as Plants receive more from fruitful ground than from the industry of the Husbandman, so the Infant in more abundance receives from the Mother than the Father ; for first the Seed of both is heaped and fostered in the Womb, and there grows to perfection, being nourished with blood. And hence it is that Children for the most part affect

their Mothers best, for it proceeds from the nearness of nature by a natural instinct, because the Mothers forces were most imployed about 'em? for nine months, and sometimes ten, she nourisheth the Child with her purest Blood, then her love towards it newly born, and the likeliness do clearly demonstrate, that the Woman affordeth Seed, and that Women do contribute more towards making the Child than Men. And thus much for the clearing of this point also: and now to the third thing proposed, *viz.* Whence grows the kind, and whether the Man or the Woman is the cause of the Male or Female Infant.

The primal cause, as is justly due in this and all other causes, we must ascribe to God the Ruler and Disposer of all things; yet many things, by his high sufferance, proceed in regular order by the Rules of Nature, and are carried by their inbred motion, according to their usual and natural Course without variation, tho' indeed by favour from on high. *Sarah* conceived *Isaac*; *Hanna*, *Samuel*; and *Elizabeth*, *John the Baptist*; but these were to fulfil the Almightyes Decree: nor since those times have the Prayers of the righteous been unsuccessful, in obtaining Children: but passing over such Supernatural and Extraordinary causes
that

that have their peculiar effects: I shall proceed to speak of things natural and common, and how Nature worketh by her inbred Forces; for she prepares a Body fit for the reception of the Soul (of whose Nature I shall hereafter discourse) and gives every thing its temper; but since there are two Principals out of which the Body of Man is made, and which render the Child like the Progenitors, and to be of one or the other Sex, *viz.* Seed common to both Sex, as I have before demonstrated, and menstrual Blood proper to the Woman only. The Similitude consists in the force of the Male or Female Seed, so that it proves like to the one or the other, as more or less plenty is afforded by either; but the difference of Sex is not referred to the Seed, but to the menstrual Blood, which is proper to the Woman; for were that force altogether retained in the Seed, the mans Seed being of a hotter quality than the Womans, Male Children would be superabundant, & none of the other Sex (or very rarely) would be propagated, whereof the kind of the Creature is attributed to the temperament of the active qualities, which consist in heat and cold, and to the substance or nature of the matter under them, that is to the flowing of the menstrual Blood: now the Seed

affords both force to procreate and form the Child, and matter for its Generation, also in the menstrual Blood there is both matter and force; for as the Seed most helps the material Principles, so likewise the menstrual Blood, the potential Seed, is, saith famous *Galen*, Blood well concocted by the Vessels that contain it, so that Blood is not only the matter of generating the Child, but also Seed, in possibility that menstrual Blood has both principles, as matter, and faculty of effecting. Many do allow that the Seed is the strongest efficient, the matter of it being very little in quantity, but the potential or efficient faculty of it is very feeble: wherefore, if the material part and principal of Generation, according to which the Sex is made, were only in the menstrual Blood, then would the Children be all or mostly Females, as if the efficient force was in the Seed, they would be all Males: but since both have operation in menstrual Blood, Matter predominates in quantity, and in the Seed force and vertue. Deservedly, saith famous *Galen*, the Child receives its Sex rather from the Mother than from the Father, although his Seed doth contribute something to the material Principles, though more weakly. But as for similitude, although Imagination be of extraordinary force,

force, it is referr'd rather to the Father than the Mother, as to the quality of the Seed; at or for a short time after Copulation, but continues not long so to do, for the Womans Seed receiving faculty from the menstrual Blood for the space of nine months, overpowers the Mans as to that particular, because the menstrual Blood flowing into the Vessels, rather cherishes and augments the one than the other; from which it may be more easily conjectured, that the Woman not only affords matter to make the Child, but force and vertue to perfect the Conception, though the Womans Seed be fit Nutriment for the Mans, by reason of the moisture and thinness of it, being more fit to frame and make up Conception thereby: for as of soft Wax and moist Clay the Workman can frame what he intends, so the Mans Seed mixing with the Womans, as also with the menstrual Blood, helps effectually to make the form and perfect part of Man; or to give you a better comparison, *viz.* as the Earth is to Plants, so is the Womb for Conception; for as the seed of every Plant requires the Earth to nourish and increase them, so the Seed of Man requires the Womb, which is affected with a desire of off-spring, for by its moisture and the help of the effluent Blood, it doth grow

and increase. Hence you may plainly conjecture what curious Art Nature useth in conceiving and framing a Child, which by an innate force grows up by degrees, and secretly increasing comes to maturity.

CHAP. IV.

A serious discourse of the Soul of Man: How it comes not from the Parents Seed, but is infused by God, and can neither dye nor corrupt: and what day of Child-bearing it is infused: of the Immortality thereof, and Certainty of the Resurrection.

THE Soul of Man is of so divine a nature and excellency, that man himself can in no wise comprehend it, it being the infused breath of the Almighty immortal and incomprehensible, but by him that gave it, it being, as it well may be termed, a part of himself; for Moses, by Holy Inspiration, relating the Original of Man, tells us, *That God breathed into his Nostrils the breath of Life, and he became a living Soul.* Now as for all other Creatures, at his Word they were made, and had life, but

But the Creature that God hath appointed
 to set over his works, was favoured with
 the more immediate hand of the Almighty,
 forming him out of the dust of the Earth,
 and secondly condescending to breath into
 his Nostrils the breath of Life; which im-
 plies that there was more care, and (if we
 may so term it) labor used about man, than
 about all other Creatures or created things,
 he only partaking and participating with
 the divine Nature, being made in his like-
 nels, bearing the Image of God, that is in
 innocence and purity, whilst he stood firm;
 but in his Fall that lively Image was defa-
 ced; yet such was the infinite love of God
 towards him, that alto' he rebelled against
 him, he would not altogether cast him off,
 but found a way to restore him. Nay,
 so much in esteem was he thought, not
 deserving the least favour, that the Son of
 God, the second Person in the glorious Tri-
 nity, when the fulness of Time was come,
 laying aside his Crown of Stars, left the
 right-hand of Glory, Majesty, & the bright
 effulgence that adorned him, and descend-
 ing, took upon him our nature. O infinite &
 unspeakable love. Nay more, indured shame-
 reproach, scourging, buffeting, spitting on,
 and the death of the Cross, that he might
 bruise the head of the Serpent, and deliver
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beloved man from the jaws and brink of utter ruine; and the better to confirm his love towards us, is ascended on high, leading Captivity captive, where he is so far from forgetting us, that he is become our Mediator, and makes daily Intercession for us to the Father, whose offended Justice he has satisfied as to the Original Sin: but to come nearer to my purpose.

If a man would understand the excellency of the Soul, as far as it is capable of comprehending it self, let him after serious Recollection descend into himself, and search diligently his own mind, and there he shall find so many admirable Gifts and excellent Ornaments, that it must needs strike him with Wonder and Amazement, as Reason, Understanding, true Choice, agility of Wit, Memory, and divers other Faculties, that absolutely approve the Soul to be more admirable than that any should imagine it to be finite or subject to Annihilation; yet by reason of its many Offices and Operations, whilst in the Body it is specified under sundry denominations. For as *St. Augustine* saith, when it enlivens the Body it is called the Soul; when it gives it knowledge the judgment, the mind, when it recalls things past, the memory, whilst it discours-eth & discerneth, Reason, whilst it contem-plates

plates the Spirit, whilst it is in the sensitive parts of the senses: and these are the principal Offices, whereby the Soul declares its Power and performs its Actions; for placed in the highest part of the Body, and nearest Heaven, it diffuseth or disperseth effectually its force into every Member, not proceeding from the Parents seed, nor mixed with gross matter, but the infused breath of the Almighty immediately proceeding from him, never passing from one to another, as fond and absurdly the *Pitthagorians* have insinuated in their Opinions about the Transmigration of the Soul; and so vain were they, that they did not only imagine the souls of deceased men passed into new born Infants, but into Beasts also; and from thence it was they forbid the eating of Flesh, and abstained themselves from so doing, lest, as they fondly fancied, they might, as *Tertullian* records it, Eat their Grandfather in a Calf: but such frivolous and superstitious Notions are to be rejected by Christians, and those true ones observed which are both reasonable and agreeable to humane Capacities; for *Orthodox* Divine conclude in general, that the Soul is given to every Infant by Infusion, when he or she is perfected in the Womb, which happens about the 45 day after Conception; especially

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all for Males that in likelihood will be born at the end of nine Months, but that Females (who are of a weaker Constitution, and not so soon formed and perfected through the defect of heat) have not their Souls till the fiftieth day.

And altho' this day in all cases cannot be perfectly set down, yet *Hypocrates* has undertaken to give his absolute opinion, when the Child has its perfect form, when it begins to move, and when born if in due season; for in his Book of the nature of Infants he affirmeth, That if it be a Male, and he be perfect on the thirtieth day, move at the sixtieth, he will come forth at the seventh Month: but if he be perfectly formed on the 35 day, he will move on the 70th, and be born in the 8th Month: again, if he be perfectly formed on the 45th day, he will move on the 90th day, and be born in the ninth Month. Now from these passings of days & months, it plainly appears, that the day of Forming being doubled, makes up the day of moving; and that day 3 times reckoned makes up the day of Birth.

As for Example, where 35 perfect the form, if you double it, it makes 70; the day of motion and three times 70, amounts to 206 days or 7 months, allowing 30 days to one month, & so you must consider the rest;

rest: But as for a Female, it is longer perfecting in the Womb, and the Mother ever goes longer with a Boy than a Girl, so that there is difference in the Accompt; for a Female formed in 30 days, moves not till the 70 day, and is born in the 7 Month; when she is formed in the 40 day, she moves on the 80 day, and is born in the 8 month: but if she be perfectly formed on the 55 day, she moves on the 90, and is born in the 9 month; but she that is Formed on the 50 day moves on the 100 day, then will she be born in the 10 month. And thus have I more largely demonstrated it to the Reader, that he may know the reasonable Soul is not in the Parents Seed, but is infused by God when the Child hath its perfect Form, and is exactly distinguished in its Lineaments; for the Soul is not present in the first month the Child begins to be formed, but the faculty of the Matrix, and force of the Seed perform the work by degrees, distinguishing the parts, and rendering the form perfect.

Now as the life of every other Creature, as it is testified in the 17 Chapter of *Leviticus*, is in the Blood, so the life of Man consisteth in the Soul; the which, although subject to passion, by reason of the gross composition of the Body, in which it has a temporary

porary confinement, yet it is immortal and cannot in it self corrupt or suffer change, it being a spark of the divine mind, and a blast of Almighty Breath that distinguishes Man from other Creatures, and renders him immortal: and that every man has a peculiar Soul, it plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, &c. in men. And this *David* observes, when he says, *God hath in particular fashioned the Heart and Minds of all Men, and has given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoiced, that God had given him a happy Soul, and a Body agreeable and suitable to it.

It has caused many Disputes amongst the Learned, especially *Philosophers*, in what part of the Body the Soul chuseth to reside: and some have given their opinion, that its resident is in the middle of the Heart, and from thence communicates it self to every part; which *Solomon*, in the Fourth of his *Proverbs*, seems to assert, when he says, *Keep thy Heart with all thy diligence, because Life proceedeth therefrom:* but many curious Physicians searching the Works of Nature in Man's Anatomy, &c. do give it as their Opinion, that its chief Seat is in the Brain, from whence proceed the Senses, Faculties, and

and Actions, diffusing the operations of the Soul through all parts of the Body, whereby it is enlivened with heat and force; but it doth communicate particular force to the Heart by Arteries, Carotides, or sleepey Arteries that part upon the Throat; the which if they happen to be broke, or cut, cause Barrenness, and if stopped they become Apoplectick; for there must necessarily be some ways through which the Spirits animal and vital may have intercourse, and convey native heat from the Soul. For although the Soul is said to reside in one place, it operates in every part, exercising every Member which are the Souls Instruments, by which she manifesteth her pow'r: but if it so happen that any of the Organical parts are out of Tune, the Work is confused, as it may appear in the case of Idiots, Madmen, &c. Though in some of them, the Soul by forcibly working recovers her supernatural vigor, & they become right after a long dispondency of mind and in some it is lost in this life. For as fire under ashes, nor the Sun obscured from our sight by thick Clouds, afford not their full lustre, so the soul overwhelmed in moist or faulty matter, is darkned, and Reason thereby overclouded; and although reason shines less in Children than in those that

are arrived to maturity; yet no man must imagine that the Soul is an Infant, and grows up with the Child, for then would it again decay; but it suits it self to the weakness of Nature, and the imbecility of Body wherein it is placed, that it may the better operate. And as the Body is more and more capable of receiving its influence, so it shews it self in its proper lustre, having its force and indowments at the time it enters the formed Child in the Womb, for the Substance of it can receive nothing less: And thus much to prove that the Soul comes not from the Parents Seed, but is infused by God: and the next thing now to be handled is its Immortality; and thereby I shall demonstrate the certainty of the Resurrection.

That the Soul of Man is a divine Ray infused by God, I have already made apparent, and now come to shew you that whatever immediately proceeds from him must participate of his Nature, and from thence consequently be as Immortal as it's Original; for although all other Creatures are indued with life and motion, yet want they a reasonable Soul: and from thence 'tis concluded, their life is in their Blood, and that being corruptible, they perish, and after their expiring are no more. But Man being

being endued with a reasonable Soul, and stamped with the divine Image, is of a different nature, and tho' his Body be corruptible, yet his Soul cannot perish, but must, when it is expunged its earthly Tabernacle, return to God that gave it, either to receive reward or punishment: now that the body can sin of it self is impossible, because wanting the Soul, it cannot act nor proceed to any thing either good or evil; for could it do so, additional sins might be accumulated even in the Grave; but 'tis plain, that after death there is a cessation; for as Death leaves us, so Judgment finds us. And St. *John*, in the fifth Chapter of his Gospel, tells us, *That the hour shall come, that all that are in their Graves shall hear his Voice, and they that have done well shall come forth to the Resurrection of Life, and they that have done evil, to the Resurrection of Condemnation.* And Holy *Job*, in the fourteenth and nineteenth Chapter speaking to the same purposes, says, *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: And though after my Skin Worms destroy my Body, yet in my Flesh shall I see God: whom I shall see for my self, and mine Eyes shall behold, and not another, though my Reins be consumed within me.* By this 'tis plainly proved, that the Soul is made of immortal Essence, incapable
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of death, having a place assigned it after its separation from the Body, till the day of the general Resurrection, not in the Grave, but in a Mansion prepared by the Almighty for its Reception; and that through the mighty working of him that is able to subdue all things to himself, it shall again enter the same Body that was laid down, tho' the dust thereof be scattered to the four Winds of Heaven; nay, such force and vigour shall it have, that it shall as it were take up the Body; for *Job* positively says, *I shall rise out of the Earth at the last day, &c.* Which being applicable to the future *Tense*, may be meant two ways, I shall, or will rise; for plainly foreseeing the Resurrection, he claimed it as the promise of his Creator. Nay, so far were the Heathens, by the light of Nature, from doubting the immortality of the Soul, that *Plato* in his *Phædro* thus reasons; viz. *What consists not of Elements (saith he) is immortal and can never dye. The Soul is not made of Elements nor of created matter, but came from God, and therefore it cannot dye, &c.* Then may it be without difficulty granted, that the body which has been a long Companion of the Souls, will once again enjoy it never more to be separated; for the Body at the Resurrection shall be incorruptible; and

and so as far from a capacity of perishing any more as the Soul; made so by him that at first created it. For St. Paul speaking of the Resurrection, saith, *He shall change our vile bodies, and make them like his glorious body.* The consideration of which, makes him in another place cry out, *O the depth of the Riches, of the Wisdom, and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his Counsellor? For by him, and through him, and to him are all things.* Nay, the Resurrection of mans Body may be proved by the renewing of many inconsiderable Creatures, and their returning to life after they seem dead, nay, some of them thereby also changed; as who hath not observed that when a Grasshopper is grown old, and hath cast his skin, a lively new shrill insect will come forth of it. From a dying & sluggish Caterpillar comes out a lively painted Butterfly. From Ants a winged Fly. The Silk-worm having spent her Bowels in weaving out her Web, after many days seeming dead and motionless, becomes a Butterfly, providing for increase by laying a number of Eggs, and then expires. But above all, the *Phoenix*, that the Learned *Lactantius* writes of, may put us in mind, if not confirmed to

us the Resurrection, for after she has liv'd
 in the *Arabian Fields* (as some affirm) about
 600 years, and finding her self wasted with
 Age and infirmity, she gathers the Sprigs
 of Cassia, Myrrh, Frankincense and other
 Aromatick combustion, when labouring
 with her wings, she firing them by the
 heat of the Sun, which in those Countreys
 is excessive, she expires upon the Funeral-
 Pile, when out of her Ashes springs a
 Worm, and from that Worm another
Phoenix, to supply her place, Nay, further
 do we not behold Grain thrown into the
 ground, continue there for a season as if lost
 and dead, but when warmth and moisture
 gives it force, it springs up, and bears a
 hundred fold: Yea, Herbs and Plants whilst
 Winter with his Icy Arms grasps the
 Earth, seem dead retiring as it were into
 the Grave, and wait the Resurrection of the
 Spring. But to conclude as to this point
 the infinite love towards Man, may con-
 vince him that he was not made to be anni-
 hilated, since the second person of the Tri-
 nity condescended to take his nature upon
 him. Even he who is the Wisdom of the
 Father, and of whom the wise Man Testi-
 fies in the 3 of his *Proverbs*, viz. *I was with*
God in the beginning before any thing was
made: I was with him from Eternity, when he
made

made the Heavens : I was there when he compassed in the depth by a Law : I was present when he sustained the Heavens above, and the Earth beneath : I was with him, ordering all things, and was continually delighting before him, recreating my self in the Earth, and my delight was with the Sons of Men.

CHAP. V.

Of Monsters and monstrous Births, and the reason thereof, according to the Opinions of sundry learned Men, with serious considerations, whether Monsters are endued with reasonable Souls.

THat many monstrous Births have happened contrary to the course of Nature, is evident, not only in this but in former Ages ; wherefore I shall take some pains, for the satisfaction of the Reader, to inquire into the cause of such preposterous forms.

Now a monstrous habit or shape of Body is contracted divers ways, as from Fear, sudden Frights, extraordinary Passion, the influence of the Stars, too much or too little Seed, the Mothers strange Imagina-

ginations and divers phantasms which the mind conceive deform the body, and render the Children of an improper shape, and many times not perfect in either Sex: sometimes the whole course of Nature is changed, either when the Seeds are vitated, or the Instruments of Generation unfit, so that the natural Faculties, to propagate and form the Child, cannot perform their Office exactly: for as the most ingenious Artist can bring nothing to perfection if his Materials be bad or out of order, so Nature wanting the force of her Faculties, or not having fit matter, must of necessity proceed preposterously in forming the Child. As in the Art of melting of Metals it may be observed, if the matter be impure and not well cleansed, the Vessels or Receiver *Oblique*, and full of windings, not well joynted, the Corners set awry, and full of Chinks or Plates; if loosed or holds ill together, it is apparent men cast ill shaped Figures. So if the Womb or the Matter be unfit or ill tempered, 'tis impossible, without an extraordinary over-ruling Providence; but above all, unseasonable Copulation, or intemperate Venery, is the cause of so many monstrous shapes.

So the Low-Country Women, especially those

those living near the Sea-side, being restless and troubled in Copulation, bring forth mishapen *Embrio's*, or rude and deformed burthens, not only without motion, but some that pant and are alive, and these most commonly happen in case of Sailors or Mariners, who coming home rashly marry, or run upon their Wives without any due regard to their menstrual courses, or the Wombs cleansing it self to the Season of the year, or the Moon or Suns progress through the Celestial Signs, nor are the Women without regard to the health or shape of their posterity, less desirous to receive them after a long separation, which is not only exceeding hurtful to themselves, for thence proceed not monstrous or untimely Births only, but dangerous diseases often to those who so rashly proceed. The first is because the Seed mixing with menstrual Blood contracts an unnatural mass of corrupt matter, which either turns to miscarriage, abortion, or a Monstrous and deformed Birth, for by that means the faculty of the Womb as I said looseth its force to Generation and Success of breeding the Child, or if it try to come to any thing it is at most some monstrous Form, not shaped like a Man, unless in some parts, which after a long continuance in the

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Womb

Womb, will come forth with great pain and labour, not unlike to this, there is an Efflux that greatly troubles such as by their inconsiderate rashness are subject to it.

Our Women, because conception begins in the fourth Moon, when the terms flow down by force, & that Planet in conjunction call it a Moon Birth, or many kinds. And some are of opinion that this conception may be made without the help of a Man, by force of Imagination, in those that are extremely Lascivious; for that by often seeing and touching their Husbands, at the same time strongly fancying themselves in the Act, their Seed flows to the Blood, and is by the heat of the Womb formed into a soul mals, but arrives at no perfection. And to the same purpose it is when Men strive against the Stream: entering into copulation in the fourth and silent Moon, and in the fourth day of its conjunction; for then not observing Natures Rules, he either loses his Labour, or Generates a monstrous Birth, or if it change, which is almost next to a miracle to be perfect, it is by the *Latins* called a Birth of the fourth Moon, because the product is commonly unhappy in all the Series of its life, having had its entrance by Generation, contrary to Natures order; which *Moses* considering

dering, or being so commanded by God, strictly commanded the *Hebrew* men not to touch a Woman that was unclean of her Blood: and these that have been so rashly profligate of either Sex, have many times by sad experience found their wilful folly too late, but especially the Female Sex; for by the violent concussion and motion used in copulation, and evil mixture, the contagion by degrees will seise upon the whole habit of the Body, causing the Pox and Leprosie: the like Effects it has upon Men, if the Woman be infected, especially if he deal with Whores at such times, who commonly are infected, and may be accounted so many walking Contagions, or Emissaries of the Prince of Darkness, for the destruction of Mankind, and at this day the greatest pest and grievance of the Nation.

These things rightly considered, no man need wonder at so many mis-shapen Births and monstrous People with scald Heads, bowed and distorted Legs, Arms, and Backs, wry Necks, crumpled Feet, incident to swellings and inherent Diseases, especially swellings in the Groin, Buboes, and Emerods, as also that their minds are dull, stupid, forgetful, foolish, mad, and unreasonable, which are indeed the effects of unseasonable and unreasonable Venery,

which every Creature but Man observes in the Season Nature has allotted ; and when their Females have conceived, they desire no longer, but rest satisfied.

Therefore let Man, who is indued with a rational Soul, and ought above all other Creatures to have dominion over his appetite and affections, consider how cruel he is to his posterity that brings such mischiefs upon them, and chiefly they are here to be understood that are conceived in the fourth Moon, when the Womans Courses are upon her, therefore all men ought to refrain, neither should the Woman dare to copulate with Men, as better knowing the Season of their Courses than some rash inconsiderate and unexperienced Novices of the Masculine Gender do; for the Children then conceived want all or most of those gifts and properties that Children begotten at seasonable times are endowed withal, being capable of nothing that is good nor great; and if it so happen they do any thing well, they have ill Success in their Undertakings, by reason their natural Faculties are short, not by their own but their Parents fault, who undecently in Procreation violate Natures Law; whence it is that many things are wanting in them, or else given them sparingly, and with some ill qualities that others

CHAP. VIII.

*The Opinions of the Learned concerning Children conceived and *born within the space of seven Months, with lively Arguments upon the Subject, to prevent suspicions of incontinency, and the bitter Contests that thereon too often arise between Man and Wife. To which is added, Rules for knowing the disposition of Mans Body by the Genital parts.*

CERTAIN it is, that many bitter Quarrels have arisen thro' misunderstanding, when solid reason would have rectified the Judgment, and have prevented the conception of such an evil; and from whence does this arise, but through Suspicion and Jealousie, when indeed it is many times founded upon a slender Foundation, as the new married Womans being brought to Bed before the expiration of nine months, which is vulgarly taken from the time of Conception to the Birth: to remove which groundless Suspicion, I shall endeavour, not that 'tis common dare I avouch, but that 'tis possible, and has been frequently known, that Children have been born at 7 months; but the matter being wholly

wholly left by the Lawyers, who decide Controversies to the Physicians to judge of, it is in their power to determine, by inspecting the Child, whether it is a Child of 7, 8, 9, or 10 months. *Paul* the Counsellor has this Passage in his nineteenth Book of Pleadings, viz. It is now a received truth, that a perfect Child may be born in the 7 month, by the Authority of the learned *Hypocrates*. And therefore we must believe, that a Child born at the end of the 7th month, in lawful Matrimony, may be lawfully begotten. *Gallen*, in the 6th Chapter of his third Book, handleth this Argument, but rather according to Mens Opinions than according to the truth of the business, or from natural Reasons, who supposeth there is no certain time set for bearing Children. And from the Authority of *Pliny*, who makes mention of a Woman that went 13 months with Child: but as to what concerns the 7th month saith *Lemnius*, I know many married People in *Holland* that had Twins, who lived to extream Old Age, their Bodies lusty, and their Minds apt and lively; wherefore their Opinion is foolish, and of no moment, who assert that at 7 months a Child cannot be perfect and long lived, and that he cannot in all parts be perfect till the

the 9th Month : and thereupon this Learned Author proceeds to tell a passage from his own knowlege, as follows : Of late *saith he*, there happened a great disturbance amongst us, which ended not without Blood shed ; and was occasioned by a Virgin, whose Chastity had been violated, descending of a noble Family, and ever before that time held to be of unspotted fame. Now several there were who charged the Fact upon a Person of Note, *viz.* a Judge President of a City in *Flanders*, who strongly denied the Fact, saying that he was ready to swear it upon the holy Evangelist, that he never so much as penetrated her Body, or broke the Membrane of her Virginity, and that he would by no means therefore be taken for the Father of the Child that was not his : and further alledged that he verily believed that it was a Child born in seven Months, and that himself was many miles distance from the Mother of it when it was conceived, whereupon the Judges before whom the hearing was, decreed That the Child should be viewed by Able Physicians, as also Experienced Women, and that they should make their report, who having made diligent inquiry, all of them with one accord, concluded the Child (without respecting who

who was the Father) was a Child Born within the space of Seven Months, that it was carryed in the Mothers Womb but 27 Weeks, and some odd Days, but if she could have carried it to full 9 Months, the Childs Parts and Limbs would have been more firm and strong, and the Sru^{cture} of the Body more compact, and fast, for the Skin was exceeding loose, and the Brest-bone that defends the Heart, and the Sword-like Gristle that lies over the Stomach were higher than naturally they should be, not plain but crooked, and sharp Ridged, or pointed like those of young Chickens that are hatched at the beginning of the Spring. And being a Female Infant, it wanted its Nailes upon her Fingers, and the outmost Joynts of her Fingers upon which from the Musculous or Cartilaginous matter of the Skin, Nails that are very smooth do come, and by degrees harden, she had instead of Nails a thin Skin or Film : as for her Toes there was not the least appearance of Nailes about them, by reason they wanted the heat that was communicated to the Fingers from the nearness of the Heart. These and the like weighty matters being considered, and above all, one Gentlewoman of quality that assisted, affirming that she had been the Mother of 19 Children,
and

and that divers of them had been born, and lived a 7 Months, they without favour to any party made their report that the infant was a Child of 7 Months, and so must be accounted though it was born within the seventh Month, for that in such cases the revolution or circute of the Moon ought to be observed, which perfects it self in 4 bare weeks or somewhat less then 28 days, in which space of her revolution the Blood being agitated by the Moons force, the Courses of the Woman flow from them, which being spent and the Matrix cleansed from the Menstrual Blood, which happens on the 5th day, then if on the 7th day a Man lye with his Wife, the copulation is most natural, and the conception best, and a Child then gotten may be born in the 7th Month, and prove very healthful, so that upon this report the supposed Father was pronounced innocent, upon proof that he was a hundred miles distance all that month in which the Child was begot: own as for the Mother she strongly denied that she knew the Father, being forced in the dark and that through fear and surprize was left in ignorance: though *Physitians* are of opinion, that if a Woman prove with Child, it cannot be accounted a Rape, for unless she cast forth her Seed to commix with the

D Mans,

Mans (which imployes a willingness in her to be a Copartner in the Act,) the Child cannot be formed: but my opinion is, that poor silly Girls, struggling to defend themselves in case of such violence, and not in such fear and perplexity regarding the nicety of containing their Humour, the Seminary Vessels by an natural proneness will open, and the Seed in such cases, whether they desire it or not, will flow, to commix with the Mans in the Matrix, and by coagulating with the Blood that descends to nourish, it will form the Child: and thus much for these particulars.

As for Copulation, it ought not to be had unless the Parties be in health, lest it turn to the disadvantage of the Children so begotten, creating in them, through the abundant ill humour, divers lingering and languishing Diseases; wherefore Health is no where better to be discerned than by the Genitals of the Man, wherefore Midwives and other skilful Women, in former days were wont to see the Testicles of Children, thereby to conjecture or guess at their temper and state of Body, and young men may know thereby the Signs or Symptoms of life and death, for if the cases of the Testicles be loose and feeble, and the Cords fall down, it denotes the natural faculties and

vital Spirits, which are the props of Life, are fallen : but if the Secret parts be wrinkled and raised up, the Yard, at any occasion so requiring, standing stiff, it is a Sign all will be well : but that the Event may exactly answer the Prediction, it is necessary to consider what part of the Body the disease possesseth : for if it chance to be the upper part that is afflicted, as the Head or Stomach, then will it not so well appear by the Members, which frequently are unconcerned with such grievances ; but the lower part of the body exactly sympathizing with them, their liveliness, on the contrary, makes it apparent ; for Natures force and the Spirits that have their intercourse, first manifest themselves therein, which occasions Midwives often to feel the Genitals of Children to know in what part the grief is resident, and whether life or death be portended thereby, the Symptom being strongly communicated by the Vessels that have their intercourse with the principal Seats of Life.

CHAP. IX.

The cause of the Green sickness in Virgins, with its Symptoms and Directions for its cure: Together with the chiefest occasion of Barrenness in Women, and by what means to remove the Cause, and render them fruitful.

THE former of these ill conveniencies is too apparent in Virgins, especially such as are of a Flegmatick Complexion, evidently shewing it self by discolouring the Face, in making it look green, pale, or of a dusky yellow, which proceeds from raw undigested humours, nor only does it appear to the Eye, but sensibly afflicts such as it possesses, with difficulty of breathing, pains in the Head, Palpitation of the Heart, unusual beating and small throblings of the Arteries in the Temples, Neck and Back, many times casting them into Fevers, if the humour be very vicious, also loathing of meat, and distension of the Hypochondrick part, by reason of the inordinate reflux of menstruous Blood to the greater Vessels, and by reason of the abundance of humour, the whole body is often troubled with swelling, or if not at least

least the Thighs, Legs, and Ankles all above the Heels.

Now this affliction proceeds from crude, raw, and undigested Humours arising from the suppression of the monthly Courses, by reason of the natural narrowness of the Vessels, or their accidental Contraction by violent motion, but oftner through eating Chalk, Oat-meal, Tobacco-pipes, Loame, Starch, Nutmegs, and drinking of Vinegar, for thereby an ill Concoction in the Bowels is occasioned, and the Humours moreover contracted into the habit of the body, become habitual, and concordant with it: many of these Afflictions happen through the long Retention of the Seed, when Virgins are ripe for the Act of Generation; which vitiating, the Vessels spread it into evil Humours: Therefore the first thing necessary to eradicate the Cause, is matrimonial Conjunction, and such Copulation as may prove to the satisfaction of her that is afflicted; for by that means the Humours being diffused and dispressed, they will soon waste themselves, and then no more matter being administered to increase them, they will vanish, and a good temperament of Body will return: but in case such a Conjunction cannot be had so soon as necessity requires, then let

the Damsel blood in the Heel, and if she be about 16, you may do it likewise in the Arm, though suffer her not to bleed overmuch, especially if any pure blood come forth, for then the vitiated Humour clinging to the Veins will stay behind, and that bloods loss render her less capable to oppose them. If the diseases be of any continuance, then is it to be eradicated by purgation, preparation of the Humour being first considered, which may be done by the Virgins drinking decoction of Guaicum, with Dittany of Crete: but the best Purge in this case ought to be made of Aloes, Agrick, Juice of Lavin, Succorrina; and for the unobstructing of the Humour, take prepared Steel, Bezoar-stone, the Root of Scorzonera, and Oyl of Christal in small Wine, and let the Diet be moderate, but in no wise let Vinegar be used therewith, nor upon any other occasion. And in so observing, the Humours will be dilated, dissipated, and transfused, by which means the Complexion will return, and the Body be lively and full of vigour. And now since Barrenness daily occasions discontent, and that discontent creates difference between Man and Wife, or by immoderate grief frequently casts the Woman into one or other violent Distemper; I shall somewhat largely treat thereof.

This

This defect comes divers ways, but most commonly through the defect of the Genitals, Vessels, Blood or Menstrum: and of these I shall discourse in their order, and then proceed to mention other matters Relating to the same subject. The defect then in the Genitals frequently happens in Women through the strict closure of the mouth of the Womb, which by that means denies the Seed entrance, or through the narrowness of the parts or share-bone, that will not admit the Yard entrance, or many times by reason of some Ulcers or excrescencies in the neck of the Womb, to which may be added the defect of the Seed, by reason of some Distemper in the Generative Vessels, which the Woman may perceive by the little, or no satisfaction she receives in the act of copulation; sometimes again Children are wanting, when the Woman being too young, her Courses are not come down, or that she is so old they cease to flow: For tis the opinion of the Learned, that when the Courses are wanting, the Man labours in vain, and further it may be attributed to the want of Seed, when there is not a due proportion of either Party, or when by reason of some cold moist Humours flowing into the Womb, it loseth it's attractive force, and cannot draw the

Seed to its proper place or station:

Now if the Orifice of the Womb be closed, that the Seed cannot enter, it must be opened by incision, or rather the two wings or Nymphæ, which many times extend themselves over the Clytoris, so far that the Yard cannot pass the neck of the Womb: and subject to this defect in Nature are many Women, especially in hot Countries, but most of all in *Egypt*, where the Chyrurgeons are forced with Silver Instruments, to make way for the Instrument of Generation, a thing not altogether unpracticable in *England*.

In case the neck of the Womb be so strait that the Yard cannot enter, then is the case to be inquired into, whether it be naturally so, or proceed from some swelling, or Schirrhus either within or without, and if any such thing appears, it is for the most part incurable, but if it be a natural straitness, then supple it with a Tent dipped in Oyl of Roses and the white of Eggs, and drink Chamomile Posset sweetned with Sugar-Candia, morning and evening: and by the operation thereof, the Womb which is of a reaching quality, will in all parts distend, and give way to the Instrument of Generation, or if it so happen in a young Woman, Nature will increase the passage

passage, and time produce things fitting to their mutual Satisfaction; but let no man by violence endeavour in attempting Copulation to force the Passage, lest he break the Vessels, nay indanger the Bladder it self, which has been broke with such violent Intrusion, and so cost the Woman her life.

If the neck of the Womb be ulcerated, or any Excreescenses happen there, which equally hinder Copulation, then may they be known by the pain and shooting upon the least compressure, and the issuing forth of putrid Humours, and sometimes Blood if the Ulcers be great, and the Terms flow, the Water hot, pains arising in the fore part of the Head, and oftentimes they occasion gentle Fevers.

And these Obstructions of Generation happen divers ways, as from external causes, viz. Rash Physick, hard Labour, or excessive Copulation; from internal causes, as the Corruption of the Secundine, the Courses too long retained, or obstructed heat, and overflowing of the Urinal Vessels, Virulent Gonorrhæas, Pox, Inflammation turned into Apostume, Humours flowing from divers parts of the Body, and settling there; all which must be duely considered.

Now some are in the outward part, and may be the easier come at, and external

plications as are most convenient applied thereto; but those that cannot be come at, must be cured if possible by injection: the best injection in this case is as follows; viz.

Break four Eggs, and take the Whites only, the which beat with an equal quantity of Rose-water, mingled with Plantain-water, Litherage of Gold, Camphire, Bole-Armonick, Ceruse, of each a dram, half a dram of Green Copperas, all which well beaten, dissolved, and mixed together, strained through a fine Cloath, and with a Syrringe inject it Morning and Evening till the grief cease; and if it smart that it cannot be well endured, you may sometimes inject warm Milk to cleanse the putrified matter.

Others there are that are not so violent, and therefore admit of any easie Cure, not being so deep, known by a putrid Greenish matter that flows from them. To cure this, take Water wherein Barley has been boiled, Honey of Roses, new Milk and Sugar, with the decoction of Lentils, and after them gentle Astringents must be applied. Some again are sordid, having much contagious Humour flowing from them; to cure which, stronger Medicaments must be applied: others there are that eat into the Flesh, having a green Contagion flow-

flowing from them, to cleanse which Aloes and Wormwood concocted in white Wine are most requisite.

Another sort of Ulcers there are which appear long eating away the skin from off the Neck of the Wood, and are discerned by the Blood and pain the occasion, immediately upon the concretion appearing in the Neck of the Womb, much like Chilblains, occasioned by ill lying, extraordinary Venerie, by violent inflammation or flux of sharp humours: The best cure after a gentle purge, is an astringent Glyster, and after that to anoint them with the Grease that fries out of a Ladle often used in a Kitchen, when it is held to the Fire, mixed with an ointment called Pomarium, if the defect be in the Seed through tenderness of age in the Woman, so that her menstrual Blood not coming down, flow not to it, then the best remedy is, convenient diet, moderate exercise and temperate Air, together with patience in the main, till nature in process of time operates so effectually that all things appear and conspire to mutual satisfaction.

If the Woman be stricken in years, and it cease to be with her after the Custom of Women, that is her Courses are stayed, which in some happens sooner, and in some later,

later, and between 44 and 55 with all them unless strong preparatives, viz. an Extraordinary diet, easie longing, and moderate exercise restore them, those Women must despair of further Generation : for as the learned in this Art frequently observe, where there is neither Buds nor Blossoms there can be no Fruit.

If any obstruction happen in the Vessels of Generation, that the Seed has no free passage, then the cause must be enquired into, and this often happens, the which is known by the small desire to Venerie, and the little or no pleasure or satisfaction received thereby, a settling in the Courses, and a slimy Flegmatick matter mixed therewith, as also by their inordinate flowing occasioned by the plenty of humours collected in the Womb, which by reason of the abundant of windy Vapours contracted therein causes obstruction, to which may be added the cruditie and wateryness of the Seed, which debars the pleasure in ejection, and from hence it is that sudden paleness arises in the face, &c. To remedy this, the party must alter her Diet, not eating any cold, raw, Flegmatick substance, but rather such things as are apt to stir up Cholerick, hot humours in the Body, as Anniseeds, or Carraway-seeds

seeds in her Bread, Store of Peniroyal in her Broth, let her likewise each morning for a week together make a Posset, in which she must boil the Roots of Birthwort, Angelico, Sage, Rosemary, Cinamon and Borage: The taking the Male Herb *Mercuri*, Dittany, Centaury, Marygolds, Cubeds, Safron, Mugwort and Clovegilly-flowers, of each a handful, boil them in white Wine, and eject the Concoction by little and little at sundry times, as the cold or obstruction can be perceived, Anointing the Belly and Reins of the back, one day with Oyl of Cinamon, the next with Oyl of Nutmeg or Mace, and the 3d. with Oyl of Myrrh, and so continuing to do for a month together. When the Woman lies down, Nature will be wonderfully restored and recover such force as to remove the Obstructions.

Barrenness is likewise caused through want of due proportion of Seed in either party, to remedy which, let their Diet be such as I have prescribed in the former part of this Book, *Chap. II.* Many there are that conceive Barrenness is frequently caused by enchantation, but those opinions are altogether frivolous and vain.

If the Womb be defective in attracting the Seed ejected, Men frequently labour in

vain: in such a case the Woman must avoid Sorrow, Anger, or much Sleep, Eating new Cheese, Milk, and raw food, especially Lettis, Endive, Spinage, Beets, Nuts, Cherries, Purslain, Oynions Garlick, and the like, They all being hurtful to Generation: nor must she drink nor use Vinegar, nor eat the Fat of Meat too frequently, but the Womb must be cleansed from the over abundant moisture, with the decoction of Hearts Tongue (a Herb so called) Cummin, Fenel, and Anniseed, and strengthened with the Sirup of Wormwood, and for a gentle opperative Purge in this case, take half an ounce of Laudanum, Beeswax, Sheeps Suet, and Agarick, of each a like quantity, melt and bruise them, after which make them up into little Pills and take 3 in a morning, and next to them take of this conception to the bigness of an Nutmeg, viz. The shavings of Ivory, Ash Keys, Yellow and wild Rape-seed, Silver, Montanus, with red and white Behen, of each one Dram, Cinaman, Galinga, Long-pepper, Cloves and Mace Balsamwood, Rosemary Flowers, *Blatie*, *Bezaria*, Gentle Marjorum and Pennyroyal, of each 4 Scruples, Balm, Bogluss, Cittern, Reils, of each two Scruples, Pearl dissolved or beaten to power one Scruple, Musk
two

two Grains, White-Sugar one pound and a half, bruise them and seeth them over a gentle fire, in as much Malmsey as will make them into a Confection. This Confection is indeed a most singular and approved one in all cases of Barrenness, where cold or obstructions of the Vessels do occasion weakness in the Womb.

Other causes of Barrenness there are when the Woman grows fat, so that the Caul swelling and bearing beyond its Bounds with its fatness, obstructs the Passage into the Womb; to prevent which, the Woman must not sleep over much, especially in the day time, nor feed riotously, but exercise her self in walking, or moderate Exercises, and often use Purgation and strong Glysters made of such Herbs and Drugs that are hot and dry, which will in a short time remove such Obstructions.

But a more dangerous cause of Barrenness than yet I have named, are the Whites which are contracted by an inordinate Eurudition of an excrementitious Humour, collected through the Vitiousness of the Blood, incident to Young and Old, at such times as they are capable of Generation; and therefore the Cure must be hastned by reason that in short time it derides Art, and renders Women inevitably barren, occasioning

oning Leanness, Consumption, Melancholly, Dropſie, falling of the Womb, ſwooning, Conuulſions, which renders it difficult and dangerous in long continuance, though in the beginning it may be eaſily removed. In the Cure of this, let *Phlebotomy*, or Blood letting, be avoided, for as much as the bad Humour muſt be by no means recalled to deſile the Blood, the Diſeaſe it ſelf being a ſufficient weakning of the Body and vital Spirits. Firſt, then to diſcuſs the Humour, in order to its Expurgation, take two ounces of Guaiacum, the like quantity of China, and Lentick-wood, decoct them in Water and Honey, drinking a pint freſh made each morning: then to dry up the Contraction of the Veſſels, or Humour that lodged there, take the Root of Bilipendula, beat it to powder, and drink it in White-wine Morning and Evening: as alſo for Aſtringents, uſe Bones burnt and beat to powder, likewiſe the aſhes of Capons Dung ejected after a long time ſleeping in fair water: the Patient muſt likewiſe avoid ſleeping upon her Back, leſt the Humour deſcend and contract in the Veſſels of the Womb, but let her be rubbed often to diſperſe them, that they ſettle not in any one place.

Sometimes this occaſion of Barrenneſs
happ-

happens through the violent attraction of the VVomb, and then appears signs of afflictions of the Womb, the Flux not being so great, to cure which Suffumariations are the most proper, and those may be made of Frankinsence, Laudanum, Santalum, or Mastick: the Woman upon such occasion, having great regard to her self that she take not cold, or proceed to intemperate Diet.

Many women there are whose violent lust contracts a heat that destroys the Seed, and renders it incapable of coagulating, and mixing with the Blood, which very sparingly on such occasions flows from the several parts to the womb: In this case 'tis requisite to avoid hot Air, soft lying, hot Meats and Spices, and requisite to bleed in the Basilick Vein, and Purge moderately with Electuary *hem de Epithymo*, and juice of Roses, each two drams and a half, Whey half a pint, mix them together and drink them fasting in the morning, and so continue 4 hours after, or for want of the former, you may take *Triphera Sarasenicia* and Rhuberb, of each half a dram, pulverized and mixed with 2 ounces of Syrup of Roses, Violets, or Endive; but the most excellent restorative to cool and moderate the Temper in this case, is a Diet drink made as followeth,

eth, viz. Take Pistacho, Pingles, and Eringoes, of each half an ounce, of Saffron a Dram, Lignum, Aloes, Gallinga, Caryophyllata, Mace, red and white Behen, and Baulm flowers, of each 4 Scruples, shavings of Ivory, Rind of Cassia, each two Scruples, Syrup of Confected Ginger twelve ounces. White Sugar six ounces, add to these 12 ounces of Baulem water, and set them over a gentle Fire, permitting them to seeth, then take it off, suffer it to cool, and put more water to it, stirring the ingredient, lastly increasing them with a Scruple and a half of Musk and Amber, then strain out the Liquid part and boil it up again into a Conserve, of which let the Woman eat 3 times a day, but not exceeding the bigness of a Walnut at a time. The times most convenient are Mornings, Noons, and Nights, and this let her continue till she finds her body in good temper.

Another occasion of Barrenness proceeds from the obstruction of the Courles, in which case open the Basilick Vein, and take from thence a moderate quantity of Blood, after which take *Hiera composita*, and *Oppopanax*, of each half a dram, and a dram of Syrup of Gilliflowers, make them into 7 Pills, take them in the Morning and sleep upon them a considerable time, then drink

drink off half a pint of Sugered water, and 3 hours after, a portion of Syrup of Vinegar compounded: for want of this take Syrup of Eupatory 3 quarters of an ounce, Female-Mugwort, and Elecampaine Root, of each an ounce, with Syrup of Vinegar a proportionable quantity, mix them together, and take them, when made into an Electuary, Morning and Evening, to the quantity of an Hazel Nut at a time; and if the Courses flow not within a short time after, let a pessary of Musk, Amber, Wood of Aloes, and Ash-Keys, of each 2 Grains, Saffron half a Scruple, Hares Renet an ounce, be put into the Womb Tent-wise, and continue there for the space of a day, and it will remove the Obstruction, cause the Courses to flow, and in short time render the Woman capable of Generation. And thus, Reader, have I, with much caution, performed my promise in these particulars; and the next thing I shall proceed to, amongst other matters relating to the Mystery of Generation, are the signs of Virginity, &c.

CHAP. X.

Virginity what it is, in what it consists, and how violated; together with the Opinions of the Learned in the point of mutation of Sexes in the Womb, during the Operation of Nature in framing the Body.

SEeing many ignorant people have boasted their Knowledge as to the first Particular, and some Virgins have undergone hard Censures through the ignorant Determinations of such as have taken upon them to discuss the matter; I thought it altogether necessary to clear the Point, that so for the future the Conceited might not be indulged in their vain opinion, nor by traducing others prejudice the Female Sex, whose virtues are frequently such as do not only require our admiration, but imitation. Then since the mysterious word Virginity has puzzled many to define it, I mean the cause from whence it arises, for the Word barely in it self signifies the prime chief, or best of any thing: but as to the point in hand, the main matter bears the following Construction. It is observed by the curious Searchers into Natures Secrets, that

that in young Maids or Females, that in the Secret place about the *Sinus Pudoris*, or rather by some vulgarly called the Neck of the Womb, is that pendulous production by some called the Hymen, but more rightly the *Claustum Virginal*e, and in *French* it is termed the *Button de Rose*, or Roses Bud, for that it much resembles the Bud of a Rose, expended, or a Clove Gilliflower, from whence it derived the Word *Defloro*, to deflower, or the deflowring of Virgins, because most are of opinion that the Virginity is altogether annihilated when this Duplication is fractured and dissipated by violence, and that when it is found perfect and intire no penetration has been made. Also some learned *Physicians* are of opinion, that there is no other Hymen or Skin expended containing Blood in it, which divers imagine, in the first Copulation, flows from the fractured expanse.

Now this *Claustum Virginal*e, or Flower, is as it were composed or consisting of 4 Caruncles, or little Buds like Mirtle-berries, which in Virgins are full and plump, but in Women flag and hang loose; and these are placed in the four Angles of the *Sinus Pudoris*, joyned or held together by little Membranes and Ligatures like Fibres, each of them situate in the Intresticles or Spaces
between

between each Caruncle, with which in a manner they are proportionably distended, which Membranes being once delacerated, denote devirgination, and many curious Coxcombs prying into this Secret the first night of their Marriage, and finding their Wives defective in this point, have ever after held them in evil esteem; concluding it happened thro' the effect of Copulation with some other, who had been entertained in the Chambers of *Venus*. Nay, one I knew that upon this vain fancy took such conceit, that he would never copulate with his Wife: when to undeceive such Idiots, it is affirmed by the Learned, that such fracture may happen divers ways by accident as well as Copulation with man, *viz.* by extraordinary straining, violent coughing, immoderate sneezing, stopping of Urine, and violent motion of the Vessels, intorcibly sending down the humours, which pressing for passage, break the Ligatures or Membrane, so that the intireness or fracture of this thing, commonly taken for the Virginitie or Maiden-head, is no absolute Sign of dishonesty: tho' certain it is, that in Copulation 'tis more frequently broke than otherwise.

Once at an Assize held for the County of Rutland, a young Man was put upon Tryal of

of life and death, which Tryal was founded upon an indictment, for forcing a Virgin, when after divers questions asked, and the Maid swearing positively to the matter, naming the time, place, and manner of the Action, it was upon mature Deliberation resolved, that she should be searched by a skilful Chirurgeon and two Midwives, who were to make their report upon their Oaths, which after due Examination they accordingly did affirm, that the Membranes were intire and unfractured, and that it was their Opinion, for that reason, that her Body had not been penetrated, which so far wrought with the Jury, that the Prisoner was acquitted, and the Maid afterward confessed she swore against him out of revenge, because he had promised to marry her, and then declined it. And thus much concerning Virginitie: and now I shall proceed to the second particular, which is, *Reader*, to shew you the Opinions of divers learned men to relation to Natures operation in changing Sexes in the Womb.

This Point is of much necessity, by reason of the different Opinions of Men relating to it. Therefore before any thing positive can be asserted, it will be altogether convenient to recite what has been delivered,

livered, as well in the negative as the affirmative. And first of the first *Severius Plinius*, who argues for the negatives writes thus. The Genital parts (saith he) of both Sex, are so unlike each other, in Substance, Composition, Scituation, Figure, Action and Use, that nothing is more unequal, and by how much more all other parts of the body, (the Breasts excepted, which in Women swell more, because of their secondary use) have an exact resemblance so much the more, in resemblance are the Genital parts of one Sex, compared with the other unlike, and if their Figure be thus different, much more is their use, for Women contribute the matter, but Men the form in case of Generation. The Venerial Appetite also proceeds from different causes, for in Men it proceeds from a desire of Emission, and in Women from a desire of Completion, in Women also the chiefest of those parts are concave and apt to receive, but in Men they are only porous, and in a Woman Solid.

These things considered, I cannot but wonder (added he how any one can imagine that the Genital Member of Female Births should be changed into those that belong to Males) since by those parts only the difference and distinction of Sexes is made,
nor

nor can I well impute the reason of this vulgar Error to any thing but the mistake of unexpert Midwives, who have been deceived by the evil conformation of the parts which in some Male Births may have happened to have had some small protrusion, not to have been discerned as appeared by the example of a Child Christned at *Paris*, by the Name of *Joan*, as if it had been a Girl, when as afterwards it proved a Boy, and on the contrary the over-far extensiou of the *Clytoris* in Female Births, may have occasioned the like mistakes. Thus far *Plinius* proceeds in the negative, yet notwithstanding his negation there are not wanting divers learned Physicians that have asserted the affirmative, of which number *Galen* is one, a Man (saith he) is different from a Woman in nothing else but having his Genital members without his body: and this is certain, that if Nature having formed a Man, would convert him into a Woman; she hath no other task to perform, but to turn his Genital member inward, & a Woman into a Man by doing the contrary. But this is to be understood of the Child when it is in the Womb, and not perfectly formed, for divers times Nature hath made a Female Child, and it has so remained in the Belly of the Mother for a month

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or

or two, and afterward plenty of heat increasing in the Genital Members, upon some occasion they have issued forth, and the Child has become a Male, yet retaining some certain Gestures, unbefitting the Masculine Sex, as Female Actions, a shrill Voice, and more feeble than ordinary, contrariwise, Nature often having made a Male, and cold Humours flowing to it, the Genitals have been inverted, yet still retaining a Man like fashion, both in Voice and Gesture.

Now these opinions considered, I am rather inclinable to believe the latter as a thing altogether probable, for there is not that vast difference between the Members of the two Sexes, as *Plinius* would have us believe there is, for the Woman has in a manner the same Members with the Man, though they appear not outwardly, but are inverted for the conveniency of Generation, the main difference being that one is more solid than the other, and that the chief reason of changing Sexes is, and must be attributed to heat or cold suddenly or slowly contracted, which operates according to its greater or lesser force. And thus much for these two particulars, leaving which I shall proceed to lay down seasonable and necessary instructions or directions for

for Midwives, &c. opening in that discourse a Cabinet of many rare Secrets not vulgarly known, and indeed only fitting to be known to such as may observe and put them in practice for the publick good, and in no wise convert them to obscenity.

CHAP. XI.

A Midwife, how she ought to be qualified.

THose that undertake this great task, ought by no means to enter upon it rashly or unadvisedly, but with all imaginable caution, well weighing and preconsidering that she is accountable for all the mischief that befalls thro' her wilful ignorance or neglect; therefore let not unskilful Women take upon them this Office, barely upon pretence of their Maturity of Years and Child-bearing, for in such for the most part there are divers things wanting that ought to be observed, which is the occasion so many Women and Children are lost: now as for a Midwife, in relation to her Person these things ought to be observed, *viz.* She must not be too

old nor too young; neither extraordinary fat, nor weakned by leanness, but in a good habit of Body, not subject to Diseases, Fear, nor sudden Frights; her Body well shaped, and neat in her attire, her Hand smooth and small, her Nails ever paired short, not suffering any Rings to be upon her Fingers during the time she is doing her Office, nor any thing upon her Wrists that may obstruct: and to these ought to be added Activity & a convenient Strength, with much caution and diligence: not subject to Drowziness nor Impatience.

As for her Manners, she ought to be courteous, affable, sober, chaste, and not subject to Passion; bountiful and compassionate to the Poor, and not covetous when she attends upon the Rich.

Her Temper chearful and pleasant, that she may the better comfort her Patients in their Afflictions: nor must she at any time make over-much hast, tho' her business be urgeht in another place, lest by indangering the Mother or the Child she disgrace her Self, and forfeit Heavens Blessing upon her Endeavours for the future.

Of Spirit she ought to be prudent, wary and cunning, but above all, to have the fear of God before her Eyes, and to imploy the Talent he has lent her to his Glory.

CHAP.

CHAP. XII.

Things worthy to be observed by Midwives, tending to their Advancement, and what they ought to avoid, &c.

LET her that undertakes this Office, attended with many circumstances of danger and disgrace, take good heed to what I shall relate. In the first place, let her be diligent to leave nothing unsearched which may be advantagious to her practice, never imagining her self so perfect but she may add to her Knowledge by study and experience; yet never let her apply any remedies in that case, unless she has tryed them, or known them tryed with Success, or at least is conscious of their force, that they will do no harm, doing nothing in that nature, to practice upon poor or rich, but speaking freely of what she knows, and giving reason for the farther Confirmation thereof, by no means daring to give directions for such Medicines as will cause Abortion, to pleasure those that have unlawfully conceived, which to do, is a high degree of Wickedness, and may be ranked with Murther: but if any come to her with spe-

cious pretences, let her send them to able *Physicians*, and neither for fair words nor lucre be won to hearken to them. If she be sent for, let her know to whom she goes, and be careful therein, lest by laying any one that has an infectious Disease, as the Pox, &c. she get it, and so spoil other Women, as a Midwife once did, who laying a Strumpet, that had an inveterate Pox, which occasioning a Bubo upon her right hand, and she not leaving off her Calling, spoiled divers Women, nor the Women only, but the Men also, to whom it was communicated by their Wives, which made them think hard of each other, and for a long time could not imagine how it happened; but at last it was discovered by an able *Physician*, and the Midwife for ever after barr'd her Practice, and not so only, but followed with Curses even to her Grave. She must likewise observe, that she entertains no great belly'd Women at Bed and Board in her House, lest thereby she bring a Scandal upon her Self, and so lose her Practice. If the Birth at any time be hard and difficult, she must not be dismayed, but cheer up the Woman, and try her utmost Skill to make the Labour easie, Directions for which shall hereafter be inserted; nor must she ever think of any thing but doing well

well, and using her utmost skill, causing all necessary things that are proper for the work, consolation of the Woman, and reception of the Child to be in a readyness; and above all let her use her diligence, either by perswasion or otherwise, to keep the Woman from being unruly in her pangs, least thereby she destroy both her self and her Child, and not in anywise to proceed too hasty in her business, but wait Gods leasure in all things, and by no means let her suffer her wits to scatter, by dismay or doubt, if things go not well, for fear it disorders the senses, and a Person that keeps her wits together, is capable of giving assistance in weighty affairs, for when we are most at a plunge, then there is most need of prudence to set things right. And seeing she can never be an expert Midwife that has no further knowledge than of the external parts, I shall not think it amiss briefly with modesty, to proceed in describing the generative part of Woman; as they have been Anatomized, by the learned of the present and past Ages, and shew the use of such Vessels, &c. as are contributing to Generation.

CHAP. XIII.

Of the Genitals of Women, External and Internal to the Vessels of the Womb.

WAs it not for the benefit of Practitioners and Professors of the Art of Midwifry, I should above all things spare to Treat of these particulars because they may be turned by some Lascivious and lude Person into ridicule, but they being absolutely necessary to be known. I will hope the best, and proceed in order.

At the Bellies Inferior parts is the *Pubis* where when Virgins come to maturitie; Nature has ordained a covering of Hair to hide as it were the Secret parts, and shroud 'em from any ill conveniency, when descending downward there appears two closures of Flesh as it were Lips, which are the Portals of the Pallace of Generation, giving enterance into the more Secret and Abstruse parts, and between these being the Exterior Orifice, it is properly called the privy Member composed of protuberances, and are accounted two soft oblong bodies, composed of Skin and a spongy kind of Flesh.

The

The next things that offer are the *Nim-
phe* and *Clytoris*; the former of which
are of a Membrany and Flimy Substance,
spongy, soft, and partly Flethy, being of a
bloody colour, in the shape of Wings, two
in number, though from their rise they are
joyned in an acute Angle, producing there
a fleshy Substance which cloaths the *Cly-
toris*, and many times they spread so far,
that incision is required to make way for
the Mans Instrument of Generation.

The *Clytoris* is a substance in the upper
part of the Division, where the two Wings
concur and is the Seat of venereal Pleasure,
being like a Yard in Situation, Substance,
Composition and Erection, growing some-
times out of the Body two Inches, but that
rarely happens, unless thro' extream lust
or extraordinary accident. But to proceed,
this *Clytoris* consists of two spongy and
skinny Bodies, containing a distinct Ori-
ginal from the *Pubis* Bone, the Head of it
being covered with a tender skin, having
a hole or passage like the Yard of a Man
tho' not quite through, in which, and the
bigness, it only differs from it.

The next things in course are the Flethy
Knobs, and the great Neck of the Womb.
And these Knobs are behind the Wings, be-
ing four in number, much resembling Mir-

the berries, being placed in quadrangle one against the other, and in this place is inserted the Orifice of the Bladder, which opens it self into the Siffure to evacuate the Urin, for securing of which from Cold, or the like inconveniency, one of these Knobs are placed before it, and shuts up the Passage.

The Lips of the Womb that next appear, being separated, disclose the Neck thereof, in which two things are to be observed, *viz.* The Neck it self, and the *Hymen*, but more properly the *Claustrum Virginalis*, of which I have before discoursed. By the Neck of the Womb is to be understood, the Channel that is between the aforesaid Knobs, and the inner Bone of the Womb which receives the Yate like a Sheath; and that it may the better be de-lated for the pleasure of Procreation, the Substance of it is smewy and a little spongy, and in this Concavity are divers folds or Orbicular Plights made by Tunicles, wrinkled like an expanded Rose; in Virgins they plainly appear, but Women that have been used often in Copulation they are extinguished; so that the inner side of the Wombs Neck appears smooth, and in old Women it becomes more hard and grisley: And now note, that although this

Char-

channel be sometimes writhed and crooked sinking down, yet in the time of copulation, labour, or the monthly Courses, it is erected and extended, which over Extension occasioned the great pain in Child-Birth.

The *Hymen* or *Clausttrum Virginal*e, is that which closes the Neck of the Womb, being as I have before cited in the Chapter relating to Virginity, broken in the first copulation, its use being rather to stay the untimely Courses in Virgins than to any other end, and commonly when it is broke in copulation or by any other accident, a small quantity of Blood flows, with some small pain passing. Hence it is observed that between the duplicity of the two Tunicles which constitute the Neck of the Womb, there are many veins and arteries running along, and arising from the Vessels, descending on both sides the Thighs, and passing into the Neck of the Womb, being extreamly large, and the reason of their largeness is for that the Neck of the Bladder requires to be filled with abundance of Spirit, thereby to be extended and dilated for its better taking hold of the Yard, great heat being required in such motions, which becoming more intense by the act of frication, does consume a considerable quantity

of

of moisture in supplying, which large Vessels are altogether necessary.

Another cause of the longness of these Vessels there is, viz. By reason the monthly Courses have their way through them which often occasions Women with Child to continue their purgations, for although the Womb is shut up, yet the passage in the Neck of the womb through which these Vessels pass, are open: In this cause there is further to be observed, that as soon as you penetrate the Female Siffure or *pu-
dendum*, there appear two little pits or holes, wherein is contained a contract humour, which by being expugned in time of Copulation, greatly delights the Woman.

CHAP. XIV.

A description of the Wombs Fabrick, the preparing Vessels, and Testicles in Women, as also of the different, or Ejaculatory Vessels.

IN the lower part of the Hypogastrion, where the Lips are widest and broadest (they being greater and broader thereabouts, then those of Men, which is the

the reason they have likewise broader But-
 rocks then men,) is the womb joyned to its
 Neck, and is placed between the Bladder
 and the streight Gut, which keep it from
 swaying or rowling, yet give it liberty to
 stretch and delate it self, and again to con-
 tract as nature in that cause disposes it : Its
 figure is in a manner round, and not unlike
 a Gourd, lessening a little, and growing
 more acute toward one end the bottom,
 being knit together by its proper Liga-
 ments, its Neck likewise is joyn'd by its own
 substance, & certain membranes that fasten
 it to *Os Sacrum*, and the Share-bone. As
 to its largeness that much differs in women,
 especially the difference is great between
 such as have born Children, and those that
 have born none : In substance it is so thick
 that it exceeds a Thumbs breadth, which
 after Conception is so far from decreasing
 that it augments to a greater proportion,
 and the more to strengthen and confirm it,
 it is interwoven with Fibres overthwart
 strait, and winding, and its proper Ves-
 sels are Veins, Arteries and Nerves, and
 amongst these are two little Veins, which
 pass from the Spermatick Vessels to the
 bottom of the Womb, and two larger from
 the Hypogastricks, which visit both th :
 bottom and the Neck, the mouth of these
 veins

veins piercing as far as the inward concavity, in which place the extremities of them are called *Acetabula*, which when the Courses flow, open themselves, and evacuate the efflux of Blood, and therefore they are the more conspicuous in Women with Child, that part called the Liver of the Womb, being joyned to them the better to extract Blood for the Childs nourishment, at which time their veins do so swell especially near their time of delivery, that they equal in bigness the Emulgent veins, or appear half as thick as the hollow Veins.

The Womb hath also two Arteries on both sides, the spermatick Vessels and the Hypogasticks, which still attend or accompany the Veins, and besides these there are divers little Nerves knit and intertwined in the form of a Net, which extend throughout, even from the bottom to the Privities themselves, being chiefly placed for sense and pleasure, moving in Sympathy between the Head and the Womb.

Now it is to be further noted, that by reason of two Ligaments that hang on either side the Womb, from the share-bone and piercing through the *Peritoneum*, and are joyned to the bone it self, that the Womb is movable upon sundry occasions, often falling low or rising high; as for the neck

Neck of the Womb it is of an exquisit feeling, so that if it be any time out of order, by being troubled with a schirous brawn, over-fatness, moisture, or relaxation, the Womb is subjected thereby to Barrenness: In those that are with Child there frequently staves a most glutinous matter in the enterance to facilitate the Birth; for at the time of delivery the mouth of the Womb is opened in a strange manner, to such a wideness as is conformable to the bigness of the Child, suffering an equal dilatation from the bottom to the top.

As for the preparatory of Spermatick Vessels in VWomen, they consist of 2 veins, and 2 arteries, not differing from those in a Man, but only in their largeness & manner of insertion; for, as for their number, there are so many Veins and the like proportion of Arteries as in men, the right vein issuing from the trunk of the hollow vein descending, & the left from the Emulgent vein, and on the side of them are two Arteries which grows from the *Aorta*, and bring vital Blood for the accomplishment of the work of Generation.

As to the Longitude and Latitude of these Vessels, they are narrow, and shorter in women than in men; only observe where they are wrinkled or crumpled, they are
more

more wreathed and contorted than in men; as shrinking together by reason of their shortness, they may by their looseness be the better stretched out, when occasion requires it, and that by their drawing up as it were, the Blood might stay there in greater quantity for the preparation of the Seed. And these Vessels in Women are carried with an oblique Course through the lesser Guts to the Testicles or Stones, but are in the mid-way divided into two Branches, the greater going to the Stones, constituting the various or winding Body, and wonderful Inoculation; the lesser Branch ending in the Womb, in the side of which it disperseth it self, and chiefly at the higher part of the bottom of the Womb, for the nourishment thereof, as also of the Child, and that part of the Courses may purge through these Vessels: and seeing the Stones in Women are seated near the Womb, for that cause these Vessels fall not from the *Peritoneum*, neither make they such Passages as in Men, nor extend themselves to the Share-bone.

a The Stones in Women, commonly called the Testicles, altho' they perform the
 a same Action as mens, if rightly considered,
 V yet are they different in their situation,
 o magnitude, temperament, substance, form
 and

and covering. As for their seat it is in the hollownes of the *Abdomen*, neither are they Externally pendulous, but rest upon the Muscles of the Loyns, that so they may by contracting the greater heat be more Fruitful, their Office being to contract and elaborate that matter, which in conjunction with Mans Seed ingenders Man, yet they differ from those of Men in figure, by reason of their lessness and flatness, at either end not being so round nor Oval. The external Superficies being likewise more unequal, appearing like the composition of a great many knots and kernels mixed together, there is also another difference in their substance, they being much more soft and plyable, loose, and not so well compacted.

Their magnitude and temperament being also different, for they are much colder and lesser than those in Men, by reason of which a thinner and feeble Seed is contracted by one Sex then by the other; as for their covering or inclosure, it likewise differs extreamly, for as Mens are wraped or covered in divers Tunics, by reason they are externally Pendulous, and subject to divers injuries, unless so fenced by nature, so Womens Stones being internal and less subject to casualty, are covered with one Tunicle.

nicle or Membrane, the which though it closely adhere to them, yet are they likewise half covered with the *Peritoneum*.

The different or Ejaculatory Vessels, are two obscure passages one on either side, nothing differing from the Spermatick veins in substance; rise they do on one part from the bottom of the Womb, not reaching from their other extremity, either to the Stones, or any other part, but shut up and unpassable, adhearing to the Womb, as the Colon does to the blind Gut, and winding half way about; the Stones are every way remote to them, yet though they touch them not, they are tyed to them by certain Membranes, resembling the Wings of a Batt or Flutter-mouse, through which certain Veins and Arteries passing from the Stones end, in these beginning, or may be termed here to have their passages, proceeding from the corners of the Womb to the Stones, and are accounted the proper Ligaments by which the Stones and the Womb are united, and strongly knit together, and these Ligaments in Women, are the Cremesters in Men: Of which I shall speak more largely, when I come to describe the Masculine parts conducing to Generation.

CHAP. XV.

A Discourse of the Use and Action of the several Parts in Woman, appropriated to Generation, &c.

THE Externals, commonly called the Privy Member, are designed to cover the great Orifice, and that to receive the Yard, and give passage to the Birth and Urin. The use of the Wings and Knobs like Mistle-berries, are for the security of the internal parts, shutting the Orifice and Neck of the Bladder, and by their swelling up cause Titulation and Desire in those parts, and also to obstruct the involuntary passage of the Urine.

The Action of the Clytoris is like that of the Yard, *viz.* Erection, where Erection is for motion and attraction of the Seed.

The action and the use of the Neck of the Womb is equal with that of the Yard, *viz.* Erection, occasioned divers ways. First, in case of Copulation it is erected and made strait for the passage of the Yard to the Womb. Secondly, whilst the Passage is repleted with Spirit and vital Blood, it becomes more strait for embracing

cing the Yard: as for the conveniency of Erection it is twofold. First, for as much as if the neck of the Womb was not erected, the Yard could have no convenient Passage to the Womb. Secondly, the Affrication which occasions the Seed to issue forth, could be no other ways: nay, to this we may add, that it hinders any hurt or damage that might ensue through the violent Concussion of the Yard during the time of Copulation.

As for the Vessels that pass through the neck of the Womb, their Office is to repleat it with Blood and Spirit, that still as the moisture consumes by the heat contracted there in Copulation, it may by those Vessels be renewed, and the menstruous Blood at unseasonable times, for its Efflux be kept back: nor are these all their Offices, for they contribute Nuttiment towards the Child when in the Womb.

The Womb it self has many properties attributed to it, as, First Attraction of the Seed by Familiar Sympathy.

Secondly, It retains it, which is properly called Conception.

Thirdly, It cherishes and changes the Seed. continuing so to do till it by the help of Nature frames the Child, and brings it to perfection, and then it strongly operates

in sending forth the Birth when the time of its remaining there is expired, dilating and spreading it self in a wonderful manner ; and indeed is the Field of Mans Generation, being designed for no other purpose, and so aptly removed from the Senses, that nothing of Injury can proceed from thence retaining in it self a power and strength to operate and cast forth the Birth, unless by accident or the like it be rendered deficient. When to strengthen and inable it, besides the helps of Nature, sundry Remedies are to be applied by skillful hands Direction. For which shall be hereafter mentioned.

The Utility of the preparing Vessels are taken from their Original, and from the incertion of the right vein, proceeding from the hallow, and the left from the emulgent vein as in men, that hot and pure Blood may more abundantly flow: from the right vein for the Procreation of Males, and that serous and watery Blood may proceed from the emulgent vein for the procreation of Females.

The Vessels in this kind are much shorter in Women than in Men, by reason of their nearness to the Stones, which defect is yet lengthened and made good, by the many Intricacies or Windings, to which those
Vessels

Vessels are subject, for in the middle way they derive themselves into two branches, though different in magnitude, for one being greater than the other passes to the Stones conveying matter for composition of Seed, and the lesser to the Womb, scattering there such Nutriment as it extracts from other parts of the Body; as for the Arteries, they afford the Blood which is more full of Spirit to perfect the Seed.

The Stones in Women are greatly useful, for where they are defective Generation is at an end, by reason they operate in preparing the Seed, as those in Men, and by reason the Woman is colder than the Man, therefore are they seated within, that they should have the more heat to cherish them; and for that cause are they covered only with one Tunicle, that the heat may have the easier access, though by reason of their softness they cannot perfect so substantial a Seed as those of Men, as being cherished with less heat, that the remainder might supply the inferiour parts.

Their figure is not exactly round but depressed, that the small meanders of the veins dispersed, through the Members, from the Stones to the different Vessels, might have more room to be inserted for the attraction of the Seed, by the Substance of the
Stones,

Stones, the inequality contributing to the longer stay of the Seed in those meandering Vessels, nor is ruggedness or unevenness of them less conducing thereto.

CHAP. XVI.

Of Conception, and the infallible Signs thereof; as also whether it be a Male or Female, that is conceived, or both at once, commonly called Twins.

THE next thing convenient to be observed in this Treatise, and as it falls in course, is Conception and its Symptoms, very material and worthy of note, not only by Midwives, but all young Women. Now the signs of Conception 3 or 4 days after convenient and satisfactory Copulation, are

Pains in the Head, Vertigo and dimness of the Eyes, the Aples of the Eyes decrease, the Eyes themselves swell, and become of a dull or dark colour, their veins waxing red and shut with Blood: Again, if the Eyes sink, the Eyebrows grow loose, various colours appear in the Eyes, and little red
Pim-

Pimples suddainly arise in the Face, and almost as suddainly disappear. Thirdly, if the Veins between the Eyes and Nose are excreuded with Blood, the Veins under the Tongue look greenish, the Neck flusheth with heat, the Back bone cold, the Veins and Arteries swell, and the Pulses are observed more easily. Fourthly, If the Veins in the Breasts appear blackish, and afterwards turn yellow, the Teats look firey, and upon drinking cold drink, the Woman feels it as it were in her Breasts. Fifthly, if she on a suddain fall to loathing her Meat and Drink, coveting things, unreasonable and not fit for Sustenance: be troubled with Pukeins, weaknes of Stomach, sore declining, and there be little Worms found about her Navel. Sixthly, If the lower part of the Belly swell, and weaknes be contracted in her Loyns with inward Gripings and retention of the course 7 days after copulation: After which act, there is a Cold and Trembling seizes on the Members External, by reason the force of the Womb violently attracts the heat, & dries up the moisture. Seventhly, It is a certain sign of Conception, if the Midwife putting up her finger, find the interior neck of the Womb exactly closed. If the Womb wax round and swell, the Courses stay, the
Thighs

Thighs swell with some pain, the whole Body grows weak, the Face at times becomes Pale, the Urine white with a little cloud after some standing at the top of it, if many Attoms appear in it. Eighthly, if Urine be put up in a Glas three days, and the Woman have conceived, certain live things will appear to stir in it: if a bright Needle be put in a whole night, and she have conceived, divers little red Specks will be thereon, but if not it will be blackish or rusty: nor are these Imaginations, but the approved Assertions of the Learned in Physick, and Skilful in Midwifry, who have made it their study to search into the depth of Natures Secrets: And next comes a nicer Point to be treated of, not without the Patronage of such, whole Wisdom and indefatigable Labours have rendered them famous to Posterity. The which take as followeth.

After Conception, and the Child be come to some perfection, so that the Sex may be distinguished, if it happen to be a Male Child, then the right Eye of the Woman will, to appearance, move swifter, and sparkle more than the left: the right Pap will rise, swell, and be more hard than the left, and the Teats colour will change more suddenly, and the increase of the

F

Milk

Milk will be speedy, and if it be milked out and set in the Sun, it will look like Pearl, contracting it self into a more solid matter than ordinary; or if upon the milking it out, you cast it upon the Womans Urin, it will sink to the bottom. Her right Cheek will often glow, and be more ruddy than the left, and indeed the whole colour of her Face more lively than at other times, she feels less Sadness than if she conceived a Female. And when first the Child stirs, it is more brisk and strong in its motion than the other, having commonly its first motion on the right side on the sixtieth day if her Courses flow the fortieth day after Conception, if her Belly be more accure towards the Navel, and as she goes she puts her right Leg foremost, and rising observe to ease her self on the right side more than on the left.

Now in case a Female be conceived, the tokens are averse to these for the most part, the first motion rarely happening before the 19th day after Conception, and then it is made on the left side. Females are carried with more pains than Males, thro' defect of heat in the Womb to attract the substance, also the Thighs and Genital Members of the Woman swell more than ordinary, her Colour departs, and her
Long-

Longings are Extreame, and her Courses flow the Thirtieth day after Conception.

If Twins are conceived, which many times happens through the strange disposition of the Womb, and exceeding quantity of Seed, the sign thereof will not appear till the third or fourth month after conception, and then the first appearance will be by the motion of the Infants both ways, that is, on either side of the Womb at once, for they receive their Souls at one and the same time; also if her two Flanks swell higher than the middle of the Belly; if there does appear a line, or as it were a division from the Navel to the Groyn, making a kind of a Channel, or if the Woman with more than ordinary pain support her burthen. And thus much may suffice for these, from whence I shall proceed to give the Reader an insight into false Conceptions, that frequently deceive Women, especially such as are over desirous of Children.

CHAP. XVII.

Of false Conceptions, and how to know them.

HAVING already treated of true Conceptions, the next thing note worthy is, what relates to false Conceptions, and in this case Women are sometimes deluded, thinking themselves with Child, when their Belly only swell with the retention of their usual Courses that fall not according to their usual times, or else by a lump of indigested Flesh, for the most part like the Gizard of a Fowl, greater or lesser, according to the time of its continuance there, which is frequently four months, and is called a Moon Calf.

At other times they are deceived by Moles, which are twofold, *viz.* The true and a false, the former of which is a fleshy body, filled with many Vessels, streaked with white, green, or black Lines, not deficient of Membranes, but incompassed with divers, yet without growth, motion, Bones, Bowels, or any Internals, receiving its nourishment through certain veins, notwithstanding it lives, as we may say the life of a Plant, without any figure or order ingen-

ingendered Original in the concavity of the Matrix adhearing to its side, but not participating of its substance.

The latter of these, *viz.* the false Mole may be divided into four distinctions, as following. First the windy Mole, being a contraction or conflux of wind. Secondly, the watery Mole being a gathering of Water. Thirdly, the Humourous Mole, or conflux of divers humours; and Fourthly the Membranous Mole, being many Membranes in the form of a Bag filled with Blood, and of these in their order.

The Mole is contracted in the Womb, when a Woman has copulation, during her monthly Purgations, or otherways unseasonably, or else when she lies with great desire and lust with her Husband, when she has already conceived, or by retaining her Courses beyond the time Nature allows for their expurgation.

The windy Mole is occasioned through defect of heat in the Womb and parts adjacent, as the Liver and Spleen, which ingender a polite or windy vapour, which fills the membranous parts, and puffs up the concavity of the Matrix.

The watry Mole is ingendred of divers apt confluences of thin matter or watry Effluxes, which passing through the Vessels,

evacuates into the Womb, having its Original from the Spleen, Liver, or parts adjoining, and above all from the Liver, when 'tis cold, weak, and not able to concoct all the Nutriment into Blood, so that the remainder turning into watery humour falls into the Womb, and cannot be easily voided thence.

The Humorous Mole is ingendered by moist attracted humours, as the Whites or certain watery Purgations, which distill from the Menstruous Veins, and gathering into a glutenous substance, stay in the cavity of the womb.

The Membranous Mole is no other then a contraction of Blood within a Skin or Membrane, to which is fastned many white and transparent Vessels filled with Blood, the which coming forth, and being thrown into Water, the Blood goes out, and the Membrane rumbles together, shrinking on a heap like coagulated Seed.

Now most or all of these false conceptions have many signs or symptoms, coherent with the true, as the depravity of Appetite, puking, swelling, suppression of the Courses, swelling of the Breasts and Belly, so that many are at a plunge to distinguish them; for indeed it is most easily to be done, though in these following matters there

there is distinction, *viz.* In case of a false Conception the Breast swell, and fall again not containing any Milk, the Face is frequently puffed up, the Arms, the Groyn, and the Thighs, grow megat and lanker, the Belly waxes hard, as if Dropfical, being almost of an equal roundness, with many prickings at the bottom, scarcely admitting of Intermision, which breaks the rest of the Women so afflicted; divers other signs are there to know it by, especially the true or fleshy Mole; as thus, A Male Infant begins to move at the beginning of the third month for the most part, and the Female at the end of the third or beginning of the fourth: now when any motion happens, the Women ought to consider whether she have any Milk in her breasts; if she have, it is a sign of a true Conception, but the contrary, of a false one: it is also the sign of a true Conception, if the Child move freely and lively in all parts of the Womb, for although there is a motion in a false Conception, yet it is dull, and not quick nor active in motion, the motion not being in it self but in the expulsive Faculty of the Mother: and further, if the Woman observe, she may perceive it fall always to the side she lies on, and she lying on her back, if her belly be stroked down,

F. 4. the

the burden will descend, and not have for want of inbred force a power to recover its Station. But what confirms it more is, that 9 Months expired no Travel ensues, but her Belly still increases, whilst all the rest of the body grows lean, and out of order.

The Signs of the windy Mole are divers, as the sudden stretching of the Belly like a bladder, yet soft and spongy, especially near the Groins, and small thereof, when if it be struck it sounds like a drum, and that the Swelling is sometimes more, and sometimes less, so that according to its increase or decrease, the Woman feels more heavy or more light.

The watery Mole is known by its distention of the Belly, and especially when she lies upon her back, the sides thereof are more swelled than the middle or the bottom, which grows flatter by reason the watery Humour falls to the sides, moving up and down, as if it were a fluctuation of Water, and much to the same purpose as the Symptoms of the humorous Mole, only with this distinction, that the Flanks and Thighs are more stretched by the Watery Mole than by the other, because the Water being thinner than the Humour, or not confined in Cells, flows thither, and that

that which in case of a watry Mole comes through Natures conduite is clear, when in case of a humourous Mole, the water is red or of a bloody colour.

Further observe, in case of a false conception the Courses come not down, and the Navel of the Mother advanceth it self little or nothing; which in true Conception is otherwise.

Other false Conceptions there are occasioned by divers Tumours, which the Ignorant take for Moles, when they are only Rotundies and swelling the Belly, which are not discovered till the Womb be opened; and then though the Womb be not all out of order, there does appear at one or both corners thereof little bags full of water, in others there are to be seen a heap of Kernels, or superfluous flesh, like a cluster of Grapes in the Womb, causing it to swell. Yet in such cases, the Courses are observed to proceed in due order, which denotes the Womb to be in good order.

Another Excreescency of Flesh there is which some call a Pendent Mole, being a piece of fleshy substance, hanging within the Interior Neck of the Womb, being in breadth about a finger at the place where it is fastned, increasing bigger and bigger towards the bottom like a small Bell, pos-

sessing the whole Orifice of the privy Member, sometimes appearing outward to a great bigness.

CHAP. XVIII.

Instructions for Women how to govern themselves, during their being with Child.

THese Instructions being exceeding necessary, I thought fit to lay them down for a Rule to such as are desirous of self-preservation. And indeed for want of due observance, divers Diseases afflict Child-bearing Women; nay the Child is frequently lost, or if it come to a perfect Birth, proves sickly and disorder'd through the evil Humours that are derived to it, through the Mothers misobservance.

In the first place, then the Woman with Child ought to choose a Temperate Air, not infected with Fogs arising from Marshes, Ditches, Ponds, Lakes, or Rivers, and not to go abroad in too hot, nor too cold weather, nor when the South wind blows strong; for that wind above all
other

others, disturbs and disorders Women with Child, oftentimes causing Abortion: And next to it the North-wind is hurtful, causing Catarrhs, Coughs, and Rhumes, which opening the body, causes the Woman to bring forth before her time. In short, if any evil Vapour be drawn in during pregnancy, causes divers Diseases.

In case of Diet, she ought to be very cautious in chusing such Meats as create wholsome Nourishment, all Meats that are moderately dry being taken so to do; and let her observe not to fast immoderately, for that renders the Child sickly and weak, and often for want of Nourishment constrains it to be born before its time; nor on the other hand, must she be too gluttonous, for that again stuffs it, and causes it to swell beyond its natural bounds.

All Meats either too hot or too cold, and moist, are to be avoided, as Salads, Spices, Meats, and the extraordinary use of her Meats, which makes the Children come forth oftentimes without Nails, which is a sign of short life. The most wholsome Meats in this case are Pidgeons, Turtles, Larks, Partridges, Pheasants, Veal, Mutton, or any such Meats that is of good Juice, and contributing to kindly Nourishment, as also such Fruits as are sweet and often dige.

digestion, as Cherries, Pears, Damsons, &c. but let her avoid such things as subject her Body to windiness

Her Longings, if Extravagant, she must restrain, at least as much as in her lies, not eating any thing that is filthy or contrary to nourishment, nor let her sleep immediately after Meals, and not at all in the day-time if she can avoid it; the Night being preferable in such cases, when she may sleep her fill, so it exceed not 9 hours.

Her Exercise ought to be moderate: for violent motion, either in walking or otherwise, loosens the *Cylendons* through which the Child receives its Nourishment, riding in a Coach, especially upon the Stones, or in uneven way (the last three Months is dangerous) as also extraordinary Sounds, Noises, and above all the Ringing of the Bells, and discharging the Guns.

Laughing, Crying, or immoderate Anger, or any other Passion, is extremely hurtful; nor in the first four Months after Conception ought she to lye with her Husband, for as much as the Act of Copulation moves and shakes the Womb, and consequently the Fruit therein causes the courses to descend. She must likewise in the 6th and 8th Month abstain; but in the 7th and 9th it is not forbidden, but rather

to be encouraged, by reason as Physicians affirm, it opens the passage, and thereby facilitates the Birth : and the better to help it, the Woman ought to take such things as may keep her Body soluble, as Syrups and other loosening matters, as may help Nature in its operation ; especially let her observe when she grows any thing big, to lay aside her busk, and go loose, that the Child may have free Scope, for two Reasons. First, that it may not be hurt : and secondly, that being unrestrained, it may come to its full growth.

CHAP. XIX.

Further Considerations how Women ought to govern themselves during Pregnancy.

TIS further to be observed, that after delivery the Breasts frequently grow extream large, and swell over much, to prevent which (and to avoid the danger of too much Blood, which cause curdled or curdy Milk, so that from the effects thereof divers Diseases arise in the Breast) so soon as the Woman perceives her

her self with Child, let her wear about the Neck a small Necklace of Gold or Steel, or a small ingot of the latter, to hang between her two Breasts, fomenting her Breasts a quarter of an hour every morning with Water distilled from Sage, Periwinkle, art ground-Ivy, being blood-warm.

In her fourth month, when the motion is great, and her belly swells big, she may swath it with a Swath-band, anointed with *Pematum*, or the like, to make which I shall give direction, and in so doing she will keep it smooth, and free from wrinkles, as also from hanging down like a Tripe after delivery.

Receipt.

Of the Gall of Kid, and of a Sow, of each 3 ounces, of Capons grease, and Gole grease, of each one ounce and a half, and having melted them, put thereto a quarter of a pint of water, after which strain them through a Linnen Cloath into fair water, casting it to and fro therein till it be white, at what time add to it the marrow of a red Deer, one ounce, and lay it in red Rose-water 12 hours, after the expiration of which you may use it in anointing the Swath as aforesaid, as also the Belly.

If

If the Ingredients aforesaid cannot be gotten, then the following Linnament is effectual, though the former is better, *viz.*

Make of Mutton Suet adjoyning to the Kidneys, and of Dogs Grease, each two ounces, Whale Oyl, an ounce, and of sweet Almon Oyl, the like quantity, wash them well after they are melted together in the water of Germander, or new White-wine, and anoint the Belly therewith, or the Swath band ordained to support it. But for such as are not desirous to anoint their Bellies, they may use the following Bath or Concoction.

Take of all the sorts of Mallows, and of Motherwort, each two handfuls, Lilly-roots, the white ones, to the weight of 3 ounces, Melilot and Chammomile, of both two handfuls, Lime seed, Quince seed and Fenn-greek seed, 3 ounces proportionable of each, concoct them in Spring-water, and bath therewith.

If the Woman during her pregnancy feels but little motion in her Womb, let her make a quilt as followeth, and bind it upon her Navel, and it will greatly strengthen the Infant, *viz.*

Take the powder of Roses, red Corral and Gillyflowers, of each 3 ounce, Mastick a dram, and of Angelica seeds two dram.

drams, two grains of Ambergrease, and one of Musk, all which being well beaten, put them into a Linnen bag, expanded and quilted that they may be in every part of it, placing it upon the Navel.

CHAP. XX.

Rules to be observed upon a Woman lying down, and her delivery, &c.

HAVING thus far proceed, in what as I highly conceived is necessary to be known by the Professors of this Art. I shall Gradually proceed to what remains: And first to inform the Reader what is necessary to be observed upon a Womans lying in order to her delivery.

The hour, according to computation of time, and the disposition of the Body approaching, let the Women send for a skillful Midwife not delaying so to do, but rather too soon than too late; at what time let her prepare a little Bed or Couch of a moderate height, and so situate that it be far from the Door, near the Fire, and convenient for the Midwife and her assistants to pass

pass round, and be aiding on every side as occasion requires, having change of Linnen, and a small Cricket, or little Log of Timber to rest her feet against, she having more force when they are bowed, than otherwise.

Having thus provided, when the Woman find her Pains come on, if the weather be not extream cold, let her walk leisurely about the Room, resting her self by turns upon the Bed, expecting so the coming down of her Water, which is a Humour that is contracted in one of the outward Membranes, and flows thence when it is broke by the struggling of the Child, or some other accident, there being no direct time affixed for its Efflux, though for the most part it flows not above two hours before the Birth. Motion likewise will cause the Womb to open and dilate it self, when lying long in Bed will prove troublesome, yet if she be much spent and weakened, she may take some gentle Cordial to refresh her self, if her pains will permit it.

If her Travel be tedious, to revive her Spirits she may take any broath of Chikens or Mutton, and after it a poached Egg, but must not take any thing to excess. As for the Postures Women are delivered in, they are divers, some laying in their beds, others sitting

sitting in a Chair, supported and held by others, or resting upon the side of the Bed or Chair; some again upon the Knees, being supported under their Arms; but the safest and most commodious way is in the Bed, when as the Midwife ought to observe these following Rules.

Let her see that the Woman be layed upon her Back, her Head a little elevated by the help of a Pillow, having the like help to support her Reins and Buttocks, and that her Rump lye high; for if she lye low, she cannot be well delivered, then let her keep her Knees and Thighs as far asunder as she can, her Legs bowed together, her Buttocks, the Soles of her Feet and Heels being fixed upon a little Log of Timber placed for that purpose, that she may have the greater force to strain: now in case her Back be exceeding weak, a Swath-band may be cast under it, the band being four double, and about 12 inches broad, and this must be held by two persons, who with steady hands and equal motion must raise her up at the time the Pains happen; but if they be not exact in their motion 'tis better evaded: and at the same time let 2 Women hold her Shoulders, that she may the better strain out the Birth with more advantage, and the better to facilitate it,
let

let a Woman stroak or press the upper part of her Belly gently, and by degrees, nor must the Woman her self be faint hearted, but Couragious, and of a good Heart, forcing her self by straining and stopping her Breath.

In case of Delivery, the Midwife must wait with patience, till the Childs Head or other Members burst the Membrane; for if through Ignorance, or hast to be gone to other Women, as some have done; the Midwife tear the Membranes with her Nails, she indangers both the woman and the Child, for it lying dry, and wanting that slipperyness that should facilitate it, its ~~figre~~ comes forth with greater Pain.

When the Head appears, the Midwife must gently hold it between her two hands, and draw the Child at such times as the Womans pangs are upon her, and at no other, slipping by degrees her four fingers under its Armpits, not using a rough hand in drawing it forth, least by such means the Child through its tenderness, receive any deformity of Body.

As soon as the Child is taken forth, which is commonly with its Face downwards, let it be laid upon its Back, that it may more freely receive external Respiration

ration, then cut the Navel-string with a sharp Instrument about three inches from the Body, tying that which adheres to the Belly with a Silken string as near as you can, then cover the Head and Stomach of the Child well, suffering nothing to come upon the Face.

The Child being thus drawn forth, and in Health, lay it aside, and let the Midwife regard the Patient, in drawing or causing to come forth the Secundine, which are the contracted Membranes: And this may be done by wagging and stirring them up and down, and afterward with a gentle hand drawing them forth, or if the work be difficult, let the Woman hold Salt in her hands, shut them close, and breath hard into them, whereby she shall know whether the said Membranes are broken or not: The like may be known by causing a strain, or Vomiting, by putting one Finger down her Throat, by straining or moving her Inferior parts, being all observed to be done out of hand. If this fail, she may take a draught of raw Elder water, or the Yolk of a raw Egg, or smell to a piece of *Essi-Fetida*, especially if she be troubled with the Wind chollick; a Remedy for which I shall hereafter prescribe. If she have taken Cold, it is a great obstruction

struction to the coming down of the Secundines; and in such cases the Midwife ought to chase the Womans Belly with a gentle hand, which breaks not only the wind, but obliges the Secondine to come down: And these proving Ineffectual, the Midwife must dilate with her hand the exterior Orifice of the Womb, and gently draw it forth. Having discoursed of common Births, or such as for the most part are easie, I shall proceed to give directions in case of Extremity.

CHAP. XXI.

In case of Extremity, what ought to be Observed, especially to Women who in their Travel, are accompanied with an Efflux of Blood, Convulsions or Fits of the Wind.

IN case of Extremity, greater regard must be had then at other times, and first of all the situation of the Womb, and her posture of lying must be cross the Bed, being held by such as have strength to prevent her slipping down, or moving her self in the operation of the Man Midwife, or Chirurgeon, her Thighs must be sundered as wide as may be, and so held whilst her Legs invert or bend backward to-

rowards her Hips, her Head leaning upon a Bolster, and the Reins of her Back supported with the like, her Rump and Buttocks likewise Elevated, observing to cover her Stomack, Belly, and Thighs with warm Linnen, to keep them from cold winds.

The woman being in the posture aforesaid, let the Operator put up his hand, if he finds the neck of the Womb dilated, and remove the contracted Blood that obstructs the passage of the Birth, and having by degrees with much gentleness made way, let him tenderly move the Infant, his hand being first anointed with sweet Butter, or a harmless Pomatum; and if the waters are not come down, then without any difficulty may they be let forth, when if the Infant attempts to break forth with the Head foremost or cross, he may gently turn it to find the Feet, which having done, let him draw forth one, and fasten to it a Ribbon, then put it up again, and by degrees find the other, when bringing them as close and even as may be, and between whiles giving the Woman leave to breath, urging her to strain in helping Nature to perfect the Birth, he may draw it forth, and the better to do it, that his hold may be the surer, he must fasten or wrap a Linnen Cloath about the Childs Thighs,

Thighs observing to bring it into the World with its Face downward.

In case of a Flux of Blood, if the Neck of the Womb be open, it must then be maturely considered, whether the Infant or the Secundines come first, which often the latter happening to do, stop the mouth of the Womb and hinder the Birth, to the endangering both the Woman and the Child; in such a case, I say, the Secundine must be removed by a swift turn, and indeed they have by their so coming down deceived many, who feeling their softness, supposed the Womb was not dilated, and by their being so deceived, the Woman and Child or at least the latter, has been lost, the Secundines removed, the Child must be sought for, and drawed forth as has been directed, and if in such a case the Woman or Child dye, the Midwife or Chirurgeon is blameless because they did their true endeavour.

If it appear upon enquiry that the Secundine comes first, let the Woman be delivered with all convenient expedition, because great flux of Blood will follow, for then the Veins are opened, and upon this account two things are to be considered. First the great or lessness of the Secundines advancing, if the former and the head of the Child appear first, it must be guided
and

and directed towards the Neck of the Womb, as in case of natural Births, but if there, thro' the weakness of the Child or Mother, appear any difficulty in the delivery, the best way is to search for the feet, and thereby draw it forth; but if the latter, the Secundines may be put back with a gentle hand, and the Child first taken forth.

Another matter is note worthy, *viz.* If the Secundines be far advanced, so that it cannot be put back, and the Child follow it close, then are the Secundines to be taken forth with much care, as swift as may be, and laid aside without cutting the entrail that is fastened to them, for by that you may be guided to the Infant, the which whether alive or dead must be drawn forth by the Feet with all expedition; tho' it is not to be acted unless in case of great necessity, for in other cases the Secundine ought to come last.

As for a dead Child, in drawing it forth let these Directions be carefully observed by the Chirurgeon, *viz.* If the Child be found dead with its Head foremost, the danger is the greater, and more difficult will be the Delivery; for it is an apparent sign the Womans strength begins to fail her, and that the Child being dead and wanting its inbred force, can be no ways assisted to
its

its delivery ; wherefore the most certain and safe way is, for the Chirurgeon to put up his left hand, sliding it as hollow in the Palm as he can into the neck of the Womb into the lower part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix, when having a Hook in the right-hand couch it close, and slit it up above the left-hand, between the Head of the Child, and the flat of his hand, fixing in it the bone of the Temple towards the Ear, or else in the hollow of the Eye, or for want of conveniently coming at these in the occipital Bone, observing still to keep the left hand in its place, with it gently moving and stirring the Head, and so with the right-hand and Hook draw the Child forward, admonishing the Woman to put forth her utmost strength, still drawing when the Womans pangs are upon her. The Head being drawn forth, he must with all speed slip his hand under the Arm-holes of the Child, and take it quite forth, giving these things to the Woman, *viz.* A toast of fine Wheat bread, in a quarter of a pint of Ipecac Wine.

Now the former Application and Endeavour failing, and the following Medicines will not inable the Woman to cast forth

the Birth, you may proceed to Instruments after another manner. First, when the Woman is in her bed, let her receive the insuing potion .hot , abstaining from all manner of Meats, and rest till she feel the Operation ; which is this.

Take blue Figs to the number of 7, cut them in pieces, adding to them Fenegreek, Mother-wort, and Seeds of Rue, of each 2 Drams, water of Peneroyal and Mother-wort 6 ounces of each, boyl them till one half be consumed, and having strained them again, add Trochischs of Mirrh a dram, and of Saffron 3 Grains, sweetning the Liquor with Loaf-sugar, and spicing it with Cinnamon.

Having rested upon this, let her labour again as much as may be ; and if she be not yet successful, make a Suffumation of *Castor*, *Oppoponax*, *Sulpher*, and *Assa Fetida*, of each half a Dram, beating them into Powder, and wetting them with the juice of Rue till they become stiff, then burn them upon Coals, so that the Smoak or Fume may only come to the Matrix, and no further.

If these effect not your desire, then this Emplaister is very fitly to be applied, *viz.* Take of Galbanum one ounce and a half, Colocynthis without Grains 2 drams, the
juice

juice of Motherwort and Rue, of each half an ounce, and 2 ounces of Virgin Bees-wax, bruise and melt them together, spreading them as a Scere cloath, to reach from the Navel to *Os Pubis*, spreading likewise to the flanks at the same time, making a convenient pessary of Wooll, closing it in a bag of Silk, and dipping it in the concoction of round Birthworth, Savin, Colocynthis with Graines, Staves Acar, black Elebore, of each a dram, and of Rue a little sprig or two.

These things failing, and the Womans life in danger, let the Chirurgeon use his Instruments to dilate and widen the Womb, to which purpose the Woman must be set in a Chair, so that she may turn her Crupper as much from its back as is convenient, drawing up her Legs as close as she can, but spreading her Thighs as wide as may be, or if through her weaknes it appear more convenient that she be laid upon the Bed, with her Head downwards, her Buttocks raised, and her Legs drawn up as much as can be, at what time the Chirurgeon with his *Speculum Matricis*, or his Apertory, may dilate or widen the Womb, and draw out the Child and the Secundines together if it be possible, after which the Womb must be well washed and anointed, and the Wo-

man laid in her Bed, comforted there with Spices, pleasant Meats and Cordials: This course must be taken in the delivery of all dead Children, likewise with Moles, Secundines; or otherwise false Births, that will not of themselves come forth in due season, or if the Instruments aforesaid will not sufficient widen the Womb, then other Instruments, as the Drakes Bill, and long Pincers ought to be used.

If it so happen that any Inflammation, Swelling, or concreet Blood be contracted in the *perputium* of the Matrix, under the Film of those Tumours, either before or after the Birth, where the matter appears thinner, the Midwife with a Pen-knife, or incision Instrument may Lance it, and press out the corruption, healing it with a Pessary dipped in Oyl of Red Roses.

If at any time through cold or some violence, the Child happens to be swelled in any part, or have contracted a watry Tumour; yet if it remain alive, such means ought to be used as are least injurious to the Child, or Mother, but if it be dead, that Tumour must be let out by incision to facilitate the Birth.

It often happens that Children come with their Feet foremost, and the Hands dilating themselves from the Hips, in such

a case the Midwife must be well provided of necessary Oyntments to stroke & anoint the Infant with, thereby to help its coming forth. lest it return again into the Womb before it can be drawn forth, holding at the same time both the Arms of the Infant close to the Hips, that so the Child may issue forth after its own manner, but if then it prove too big, then the Womb must be well anointed. The Woman may likewise take sneezing powder, to cause her the more to strain, and at the same time, those that attend may gently stroke down her Belly, to make the Birth descend, and keep the Child when advanced, from retiring back.

Sometimes it falls out that the Child coming with its Feet foremost, has its Arms extended above its Head, the which so happening the Midwife must not receive it in that posture, but put it back into the Womb, unless the passage be Extraordinary wide, and then she must anoint both the Child and the womb, nor is it safe to draw it forth before it is put into due form, which must be done after this manner. The Woman lying upon her Back, with her Head depressed, and her Buttocks elevated, the Midwife with a gentle hand, must compress the Belly of the Woman towards the

Midriff, by that means to put back the Infant, observing to turn the Face of the Child towards the back of the Mother, raising up its Thighs and Buttocks towards her Navel, thereby to bring it to a more regular and natural production.

If a Child happen to come forth with one Foot, the Arm being extended along the side, and the other Foot turned backward, then must the Woman be instantly brought to her bed, and laid in the posture aforesaid, at what time the Midwife must carefully put back the Foot so appearing, and the Woman rock her self from one side to the other, till she find the Child is turned, but she must not alter her posture, nor turn upon her Face, after which she may expect her pains, and must have great assistance, Cordials especially not being wanting to revive and support her Spirits.

At other times it so comes to pass, that the Child lies cross in the Womb and falls upon its side; if so it happen, the Woman must not be urged in her Labour, neither can any expect the Birth in that manner: Therefore the Midwife when she so perceives it, must use great diligence to reduce it to its right form. or such a form in the Womb, as tis possible to deliver it; especially by moving the Buttocks and
guid-

guiding the **H**ead to the passage; but if she be successful herein, let her again try by rocking her self too and fro, and wait with patience till it changes its manner of lying.

Sometimes it falls out that the Child hastens to the Birth with the **L**egs and **A**rms distorted or expanded, in which, as in the former, the Woman must rock her self, but not with any violence, till she find the **L**egs and **A**rms fall to their proper stations; or it may be done by a gentle compression of the **W**omb: but if neither of them prevail, the Midwife with her hand must close the **L**egs of the Infant, and if possible she can reach them, do the like to the **A**rms, and so draw it forth, though if it could be reduced of it self to the composure or posture of a natural Birth, it is better.

If the Infant come forward with both **K**nees foremost, the **H**ands hanging down upon the **T**highs, then must the Midwife put both **K**nees upward till the **F**eet appear, taking hold of which with her left hand, let her keep her right hand on the side of the Child, and in that posture endeavour to bring it forth; but if she cannot, then must the Woman rock her self till the Child is in a more convenient posture for Delivery.

When it happens that the Child presses forward with one Arm extended upon the Thighs, and the other elevated over his Head, the Feet likewise stretched out at length in the Womb, the Midwife in such a posture must not attempt to receive the Child, but must lay the Woman upon the bed in the manner often before recited, making a soft and gentle compression upon her Belly to oblige the Infant to retire: and if of its own accord it retire not, then must the Midwife thrust it back by the Shoulders, and bring the Arm that was stretched above the Head to its right place, for certain it is the most dangerous in these Extremities: in this therefore the Midwife ought to take more care herein than ordinary; and first, she must observe well to anoint her Hands, then the Womb of the Woman, either with some sweet Butter, or some convenient *Pomatum*, thrusting up her hand as near as she can to the Arm of the Infant, and reduce it to the side: but if she cannot recall it, then must the Woman be laid on her bed, there to repose for a while, and then again conducted to a Seat prepared for the most convenience in that affair, by which time perhaps the Child may be reduced to a better posture; the which when the Midwife finds,

finds, she must draw the Arms close to the Hips, and so receive it.

If an Infant came with its Buttocks foremost, being in manner double, then the Midwife anointing her Hand, must thrust it up, and by degrees by heaving the Buttocks, and after them the Back, strive to turn the Head to the passage, but be not over-hasty in so doing, lest the Infant retiring should shape it self worse, therefore if it cannot be turned with the hand, the Woman must to Bed, and rock her self, taking such comfortable things as may support her Spirits till she perceive the Child turn.

If a Child come foreward with its Shoulders, the Neck being bowed as it often happens, as also the Hands and Feet stretched upwards: In such a case the Midwife must with much diligence move the Shoulders, that she may direct the Head to the passage; and the better to perfect it, the Woman must rock her self, &c. These and such like methods are to be observed in all single Births: And the same may be observed in case of Twins, or Trebble Births, for as the single Birth has but one Natural way and many unnatural forms, even so it happens with the Birth of many Children, wherefore the Midwife must ob-

serve (if Twins be in the Womb and press forward, according to the Natural form) that she receive that first which is nearest the passage, not letting the other go, lest by retiring it should change the form, nor must she when one is born delay to bring forth the other; and this Birth in the natural form is more easie, because the Children are most commonly less than the single births, and consequently require a lesser passage; but if this Birth happen in an unnatural form, it is more difficult and dangerous. In the birth of Twins let the Midwife be exceeding careful that the Secundine be naturally brought forth, lest in such a case the Womb being delivered of its burthen fall, and by its so doing the Secundine continues there longer than is requisite, to the indangering of the Woman.

If so it happen that the Womb is pregnant with Twins, and one come naturally, and the other unnaturally, as the one with the Head, the other with the Feet foremost, then must the Midwife consider to deliver the natural birth first, and then if she cannot turn the other, draw it out in the posture it presses forward, but if that with the Feet downward be much before the other, then may she deliver that first, turning the Head of the other aside.

In this case the Midwife must be diligent to search, that instead of Twins, it be not a monstrous Birth; as a Body with two Heads, or two bodies joyned together, which she may observe if both the heads come foremost, by putting up her hand between them as high as she can: and if she find they are Twins, she must gently put one of them aside to make way for the other, taking that first that is most advanced, having regard to the other, that she change not its situation.

Now to prevent the first Child's being in danger of its Life, the Midwife, as soon as 'tis come forth, must tye the Navel-string, as has been before directed, and also bind it again with a large and long Fillet, that part of the Navel that is fastened to the Secundines, the more readily to find them. The Second Infant born, let her diligently inquire whether there be not two Secundines, for by the shortness of the Ligament it often happens that it retires back, to the damage of the Woman: wherefore, lest in such a case the Womb should close, it is most expedient to hasten them forth with all convenient speed.

If two Infants are joyned together by the body, as sometimes monstrously falls out, then although the Heads comes foremost

most, yet is it convenient if possible to turn them, and draw them forth by the feet, observing when they come to the Hips to draw them forth as swift as may be: and in this case great care ought to be observed in anointing and widening the passage. And thus much for Extremity or Unnatural-births, and the next thing I shall proceed to, is how to order the Woman after Natural or Unnatural Births, or Delivery.

CHAP. XXII.

What ought to be observed after Delivery, &c.

PResently after Delivery, in case of a Natural Birth, especially if the Woman has had hard labour, it is convenient to wrap her in the Skin of a Sheep taken off before it is cold, putting the fleshy side to her Reins and Belly, or for want of this, the Skin of a Hare or Coney, being flayed off as soon as killed, may be applied to her Belly: and in so doing, the dilatation made in the Birth will be closed up, and the ill melancholy Blood expelled from those parts: And these
may

may be continued in Summer the space of an hour, and in VVinter two; after which let the Woman be swathed with a fine linnen Cloth about a quarter of a Yard in length, chafing her Belly before with Oyl of *St. Johnswort*, after that raise up the Matrix with a linnen Cloath many times folded, then with a little Pillow or Quilt cover her Flanks, then use the Swath somewhat above the Hanches, winding it pretty stiff, applying at the same time a warm cloth to her Nipples, not presently applying remedies to drive back the Milk, by reason the body at such a time is disordered, and as it were out of frame, for there is neither Vein nor Artery which does not strongly impulse, where such remedies as drive back the Milk being all of a dissolving Nature, it is improper to apply them to the Breast during such confusion and disorder, lest by so doing evil Humours be stayed or contracted into the Breast; wherefore 12 hours ought to be the least space allowed for the Circulation and Settlement of the Blood, and what was cast upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

A while after Delivery you make a restrictive of the Yolk of two Eggs, a quarter
of

of a pint of White-wine, an ounce of Oyl of St. *Johns-wort*, as much of the Oyl of Roses, Plantain and Rose-water, of each one ounce, bray them together, fold a linnen cloath and dip it therein, warm it before a gentle Fire, and apply it to the Breast, and the pains of those parts will be greatly eased.

Present sleep is not convenient, but above four hours after Delivery she may take Broth, Caudle, or what other liquid matter is nourishing, and afterward if she be disposed to sleep, it may be safely permitted. And this is as much, in case of a Natural Birth, as ought immediately to be done.

In case of Extremity, or an unnatural Birth, these Rules ought to be observed: In the first place, let the Woman keep a temperate Diet, by no means overcharging her self after so demonstrate an Evacuation; and to say true, her Diet must be equal to that of wounded persons, not being ruled, or giving Credit to unskillful Nurses, who admonish them to feed lusty, the better to repair the loss of Blood, for that Blood is not for the most part pure, but such as has been detained in the Vessels or Membranes, better avoided for the health of the Woman than kept, unless there happen an extraordinary Flux of Blood;
for

for if her nourishment be over great, it will indanger her falling into a Feaver, nay more, it will increase the Milk to superfluity, which Curdling often times turns to Apostumes, wherefore it is requisite for the first five days especially, that she take moderately Ponado broath, Poach'd Eggs, Gelly of Chickens or Calves feet, French Barley-broth, each day somewhat increasing her allowance. If she intend to be Nurse to her Child, she may take a little more than ordinary to increase the Milk by degrees, which must be of no continuance, but drawn off either by the Child or other wise. In this case likewise let her have Coriander or Fennel-Seed boyled in her Barley-broth: but by any means for the time specified let her abstain from Meat. If no Feaver trouble her, she may drink now and then a small quantity of White-wine or Claret, as also Syrup of Maiden-Hair or other Syrup that is astringent, taking it in a little Water well boyled: And after the suspicion of a Feaver, or fear of contraction of Humours in the breast, she may be nourished more plentifully with the broath of Pullers, Capons, Pidgeons, Mutton, Veal, &c. Which must not be till after eight days from the day of delivery is over, at what time the Womb, unless some

accident hinder, has purged it self; it will then likewise be expedient to give her cold Meats sparingly, that so she may be inabled to gather strength, she during the time resting quiet and free from disturbance, not sleeping in the day time if she can avoid it. If there happen any obstruction in the evacuation of Excrement, a Glyster may be administred to help the defect made after the manner following.

Receipt.

Of both the Mallows and Pelletory of the Wall a handful of each, Cammomile and Mellilot Flowers, of each a handful, Anni-seeds and Fennel-seeds, of each two ounces, boyl them in the decoction of a Sheeps head, and take of this 3 quarters dissolving in them of common Honey and course Suger, two ounces of each, and of new fresh Butter 3 ounces strained well, and administer it Glysterwise, but if it operate not to your mind, then may you an ounce of Catholicon.

CHAP. XXIII.

What ought to be done to the Child when newly born, with divers other matters relating thereto.

THE Navel of the Child having been before recited, the Midwife must cleanse the Infant, not only in the Face, but likewise the whole Body, anointing the Groyn, Hips, Buttocks, with Oyl of sweet Almonds, or Oyl of Roses, to make the Skin supple, and close the Pores, thereby to exclude the penetration of the Air, and strengthen the Members; nor would it be amiss if she should take the decoction of Roses or Rose-Cakes, and red Sage, decocted in White Wine, and bath the Child therewith, the decoction being blood-warm.

The Infant being thus well anointed or suppled, and well dried, wrap it up warm and give it a spoonful of Sugar and Mallow, or a Scruple of Mithridate or Venice Treacle, dissolved in half a spoonful of Canary, and after it a little Cardus-water, observing to bath or anoint it each morning as aforesaid. If the Child have extream throws immediately after it comes into the
World,

World, it must be rubed with the juice of Peletory or the Decoction, into which fresh Butter is melted, or for wanting of that Spiriage Juice, with Hogs Grease applied to the Navel, with new layed Eggs, mixed or cemented with Nut-Oyl, laying them likewise to the Navel, or you may administer a Clyster made of Milk, the Yolk of an Egg, and a small quantity of Sugar, which will undoubtedly ease the pain.

Now some Children are born of evil constituted Parents, or are defective thro' the evil nourishment the Woman has unadvisedly taken during her pregnancy, which occasions the Child to be much afflicted with flegmatick Humours, to expel which you must lay the Child on one side, and then turn him to the other, for layed upon the back, it is subject to Suffocation or Strangling by the ascent of the humour, the belly must above all things be kept soluble, causing thereby the Infant to void the blood kept in the intrails from the time of its being in the Womb, by giving it a small quantity of Suppository of black Soap, mixed with fresh Butter to take away the Acrimony of it, after which immediately let the Infant take a spoonful of Syrup of Violets, which will oblige the Flegm to pass down; but if heat be defective, add to the

the Syrup, half the quantity of Oyl of sweet Almonds, bathing the Belly and Stomack of it, as often as it is undressed.

If it happen that the Childs Cods be full of wind, the Child must be gently moved to and fro, and the Cods anointed with Oyl of Mirth, giving it the liquid of Aniseeds decocted in small drink, if they be swelled or extended with water, rub and chafe the Skin with fresh Butter, and the water will sweat out. But what is more to be regarded than any other thing, is the choosing of a good Nurse, for upon that choice depends the thriving or not thriving of the Child, and in such cases these things ought to be regarded, *viz.* Observe that she be not dull sighted, Squint-Eyed, or have down cast looks; that she be not consumptive or subject to Fits, that her breath is pure, that so no noisome vapour be conveyed to the Lungs of the Child, that she be not infected with bloaches, boils, blaines, or that she, or her Husband never were afflicted with the French disease, that she be not given to excessive drinking or Gluttony, nor in the least subject to Epilepsie or falling Evil. For the Nurse being in a manner the second Mother to the Child, it drawing from her good or evil humours, especially care must there-

therefore be taken that the Nurse be good conditioned, moderate in meat and drink, waketul and vigilant, not fretful nor subject to Passion; that her Milk be clean and sweet, flowing sufficiently, her Breasts well fixed and large, not over fleshy, nor she over fat, and above all that she be not too desirous of carnal copulation, by which means the Milk will be rendred unwholsome. Having thus far proceeded in these affairs, I shall through God's blessing lay down divers necessary matters for the preservation of Childing Women and Infants, thereby to prevent the hazard and loss, which two often happens in such cases.

CHAP. XXIV.

To know the exact time of Delivery, by signs that precedes it, and how to cause a Woman to retain the Birth.

IN the business of Generation nothing is more to be regarded by the Woman, than the time of her Conception and quickning, that thereby she may be enabled to be exact in the day of her delivery, every

ry natural delivery being at the end of 9 months, especially if at the time or near it, the Woman is wont to have her natural Purgations, or that the time fall out with the full or new Moon: Nay though a day or two before or after, for these things to falling out, not on y^e hasten but facilitate delivery; and the knowledge of this must extend to the Woman for many reasons. First that she may prepare and dispose her self for so great a task. Secondly, For that at such a time divers Maladies are incident to her, nor can their cause be penetrated into, unless those things be well known, &c. Now one thing necessary the better to inable the Woman to understand it, is the time of her natural Courses, for in case she have forgot, or by not rightly understanding their natural Efflux or is puzzled therein, by reason of some unnatural retention or extraordinary evacuation, she may rectify her judgment by these directions, viz. From the age of 14 to 21 Women have their Courses, according to the most natural courses in the new Moon; from 21 to 30 in the first Quarter; from 30 to 37 or 38 in the full Moon; and from that time to the time they cease in the last Quarter.

Beside what is before mentioned, she will be made sensible of the approaching time by
pain

pain in her Groyn, Thighs, the small of her Belly, the lower part of her Navel, together with swelling, and hardness in the said places, shivering & quaking throughout the Body as if possessed with an Ague, and suddainly after with flushing heat; Feebleness and Lassitude, small Sweats on the Face, and flushings of the blood there, and her body will be in a manner restless, she shall perceive the Child, more downward with more force than ordinary, and a bloody water will distil from the inferior parts, in case of these Prodromos, as many term them, she may be assured her time is at hand, whenas she must not delay sending for her Midwife, whose office 'tis to order her to the best advantage, directions for which I have already given; for wonderful it is that Nature has so well ordered her works, that the Matrix opens not unless upon some Extraordinary Casualty before the time prefixed, and not till then do these signs appear: But appearing they ought to be much regarded, if the Woman desire her own safety, and the preservation of the Child.

In case the Woman be subject to miscarriage or to come before her time, let her take Mint, Roses, Marjorum, of each a small handful, Saffron and Musk, of each 3 grains, bruise them together, put them in

a bag flat and hang it about the Womans Neck, so that it may reach the pit of her Stomach, and it will draw the Womb upward, or keep it in its place that it shall not fall down, or give the Child occasion to seek for untimely passage.

CHAP. XXV.

Of the Washing of Woman after Delivery, with Directions how to make them.

FOR the first Wash take a good handful of young Charvil, boil it in 2 pints of water, which having done, add to it a spoonful of Honey of Roses, and let the Midwife use it at her discretion, and it will draw down the Purgations, heal and cleanse the afflicted part. There are some that use Milk instead of Water, affirming that it greatly mittigates the pain: but by those whom Experience has taught better it is rejected: this having been used eight days the second wash may be made.

Take Province Roses moist if you can, but if not, the dry Cakes, put them in a little linnen Bag, and boyl them sufficiently,

ficiently in half a pint of Water, and half a pint of White Wine, and use it as the former for other eight days, *viz.* The liquid part being well strained.

The third and last wash must be made of the decoction of Province Roses, decocted in a pint of VWhite VVine, and a quarter of a Pint of Mirth-water, and used only four days.

CHAP. XXVI.

An Astringent for Women when occasion requires, as also Directions for a Cere-Clath, and how to cleanse her before she rise.

TO make an Astringent, take Pomgranets, Roach Allum and Galls of each 2 ounces, Knot Grass a handful, of Province Roses four ounces, the Rinds of Cassia and Pomgranets, each 3 ounces, of Scarlet-berries, of Spermaceti, one ounce. The waters of Roses, Mirth, and Burnet, of each one ounce and a half, white VVine, and water of the Smiths Forge of each a quarter of a Pint, then take two
little

little baggs about a quarter of a yard long, and half a quarter broad, boyl them in the Waters with the Drugs or Simples in them, and in a new glazed Pipkin, and use them successively as occasion requires.

To make an exceeding convenient Sear-cloth, to ease the pain and reduce the Body into good temperament.

Take Virgins wax 8 ounces, *Spermaceti* and *Venice* Turpentine, well washed in Rose and Plantane water, of each an ounce and a half, adding to them whilst they are melting an ounce of white Lead of *Venice* pulverized, and having by the operation of the Fire well mixed them together, spread them Plaisterwise upon a Cloath, fit to cover the Belly as far as it is convenient, some of this you may lay upon the Nipples, having first anointed them with Oyl of Acrons or *Spermaceti*, and it will allay the inflammation and much strengthen them.

To cleanse a VVoman before she rises. Take a considerable quantity of bitter Almonds, peel them, bruise them well, and make them into a Past, with the Yolk of an Egg, and Powder of Grise, put the Past into a bag of Shamy, and dip it in black Wine, tempering it well, and use it upon the place where the Sear-cloaths have been

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laid,

laid, and after that wash the said places with black Wine, wherein Orange-flowers have been steeped, and it will cleanse these parts to admiration.

CHAP. XXVII.

How to expell the Chollick from Women in Child-Birth, and the violent Gripping that attend the first Delivery.

THese Pains frequently afflict the Woman no less than the pangs of her Labour, and are by the ignorant taken many times the one for the other, sometimes again they joyn Forces, and happen at the same instant, which is occasioned by the crudy matter in the Stomach contracted through indigestion, and whilst such a Pain lasts, the Woman advanceth nothing towards her Travel, to expel the fits of the Chollick; therefore,

Take two ounces of sweet Almond Oyl, and an ounce of Cinnamon-water, with 3 or 4 drops of Spirit of Ginger, and let the Woman drink it off, and if this work not your desire, make a Glyster of Cammomile Baum

Baum leaves, Olive-Oyl, and new Milk, concocting the former in the latter, and having strained it very well administer it as 'tis usual in such cases; nor are Fomentations proper for dispelling wind amiss.

If the pain prove, the griping or fretting of the Guts continuing long after Delivery, or if it happen upon the Courses descending by reason of the smallness of the Veins, which convey the Blood into the Matrix, which often befalls Women lying in of their first Child: wherefore it is altogether convenient to use such a Remedy at such a time as may eradicate the cause for the future: and above all I recommend this most approved one, used with success by many Noble Women.

Recept.

Of the Root of great Camfory a dram, Nutmegs and Peach-Kernels of each two scruples, yellow Amber and Amber grease of the former a dram, and the latter a scruple, bruise them together, and give them the Woman as soon as she is layed down, in two or three Spoonfuls of White-wine, but if it so happen that she be feverish, then let it be in as much warm Broth.

CHAP. XXVIII.

The approved Receipts for hindring the Monthly Flux in Women with Child; also to cause Women that are fearful and subject to Abortion to contain the Birth: Together with preparatory Ointments, to be used before the time of Delivery, and Directions for staying or preventing Vomiting, much incident to Women with Child.

TO hinder the Superfluity or Efflux, dangerous to VVomen far gone with Child,

Take the Oyl of Roses, Virgins-wax, juice of Male Knot-grass, of each 3 ounces, Bolearmonick, Crocus Martis, of each six drams, melt them and bruise them till they become plyant, and capable of being spread Plaister wise, and when the Flux descends lay it to her Loyns whilst she lies in the bed. Or to the same effect, you may take Crocus Martis a dram, Knot-grass juice, 4 ounces, Rose-water and Vinegar, of each one ounce, adding to them the white of an Egg, and apply them cold upon a Linnen Cloath to her Loins. If the VVoman be
fear-

fearful of containing the Birth, and reject to Abortion.

Take the Roots of Tormentile and Snake-weed, of each an ounce and a half, Joubertus, Astringent Powder, Mirtle-berries, Psida, Pomgranet Flowers, of each six drams, Dragons-blood, and Spong-Bedeguar of each half an ounce, Frankincense and Mastick, of each 3 drams, Nutmeg and Cloves of each half a dram, common Pitch six ounces, Cinnamon a dram, Venice Turpentine washed in the juice of Shepherds purse 2 ounces, of Ship Pitch 3 ounces, Virgin-wax two ounces, melt and well imbody them till they become pliable to be spread Plaister-wise, and apply the Plaister upon Leather to the Reins.

To make an Oyntment exceeding useful before Delivery. Take the Oyls of white Lilly Roots and Cammomile, each 4 ounces new Hogs-Seam strained and fresh Butter of each an ounce and a half, Muscilage of the Seed of Fenegreek extracted in Mugwort-water 2 ounces, the Powder of round Billwort Roots and Saffron, of each two drams, Wax an ounce and a half, melt them over a gentle Fire, and having strained forth the supflist part, anoint and supple the Womans Thighs, Hips, and Matrix therewith.

In case of Vomiting or Nauseating, which too frequently befalls young Children Women.

Take a Cere-cloath, sprinkle it with Galbanum, Powder of Cloves and Massick, then covering it with linnen or silk in the form of a Stomacher, apply it to the Stomach, renewing it as the scent decays.

CH A P. XXIX.

A Pomatum for Midwives to anoint their hands with when they are about their Office, as also the Womb of the Woman to be Delivered: Excellent Applications to straighten and strengthen the Womb after Delivery.

AMongst the many Excellent Pomatums or Oyntments for Midwives Hands, and anointing the Womb or Child to render the Birth easie, I recommend this as chief, viz. Take of Hemp seed Oyl an ounce and a half, half an ounce of Castor Oyl, Galmoschate half a scruple, of Laudanum a scruple, with a gentle

gentle fire make them into an Oyntment, and attribute it to the use beforementioned.

To contract the Womb after Delivery. Take the Leaves of Startwort and Mirtle, of each 3 ounces, Green Medlars, Pruans, and wild Pears, of each 8 or 9 ounces, the Stomachs of 3 Cocks fresh killed and newly taken out ; all which distill, and dipping Cotten into the water issuing from them, make it into the form of a Pessary and put it into the Womb, where let it continue a considerable space.

To strengthen the Womb, take of Borrage and Violet flowers, each a handful, Dittany of Crete an ounce, Wood Sorrel a handful, Honey of Roses half an ounce, Maiden-Hair an ounce, boyl them in White-wine, and Inject the Liquid part into the Womb, the woman taking soon after it, this potion, viz. Of Fennel and Bugloss Roots, with *Cicora ana* take two ounces, boy them in 24 ounces of White-wine to the consumption of two parts, adding afterward Fennel-water, and Cicory water, of each 3 ounces, boyling them again till a 5th part of what remains be consumed, and of this let her drink an ounce at a time, continuing so to do Morning and Evening for 10 days.

CHAP. XXX.

To keep the Milk from Curdling in the Breast, or to dry it up, most approved Receipt; as also to increase Milk.

IF the Milk be subject to Curd in the Breast, past doubt it will contract pains or disorder there, as well as in the Child that draws it forth; wherefore to prevent it so doing.

Take the Roots of Althea half a pound, boyl them in White-wine Vinegar, strain them through a fine Seive, adding to the liquid part Bean flower one ounce, powder of Rue and dried Mint, of each a dram, Oyl of Mastick two ounces, boyl them again till they come to the thickness or plyableness of an Oyntment.

To dry up the Milk take Honey newly taken from the Bees, dissolve it in water, and often wash the Breasts therewith, or take the Juice of Speremint and Shepherds Purse, of each half an ounce, mix them and sweeten them with a little of the aforesaid Honey, and drink them in the morning with the Broth of a Hen or Chicken.

Or

Or she may take of the Oyl of Violets 3 ounces, the juice of Mint and Parsley a like quantity, an ounce of white-wine Vinegar, Rose-water two ounces, boyl them over a gentle fire to the consumption of the juice, adding a little wax to make them into an Oyntment, and anoint the Breast therewith; or for want of these, take Elder tops, Sage and Mint, of all of them a handful, boyl them in Spring water soft, and lay them to the Breast.

If the Woman be scarce of Milk, and for the benefit of the Child, she would increase it; Let her take the Decoction of Fennel and bath her Breast therewith, mixing the juice of Oak-Apples, and at the same time take inwardly this following powder, viz. Of Anniseeds, Fennel seeds, and Cummin seeds, of each 2 drams, beaten Ginger half an ounce, of both sorts of Pepper two drams, of Coral a dram, of Christal and Cinnamon each a dram, the Seed of Daucia a dram, Silver Mountain one ounce and a half, Cardamons and long Pepper of each a dram and a half, of Seselscos half an ounce; the Seeds of Sesamum one ounce, of White-poppy one ounce, mingle and dry them till they are all capable of being beaten into a powder: one

dram of which the Woman must take at a time, Morning and Evening, in a broth made of Red Colwars, anointing her Breast the mean time with an Oyntment made of Venice Turpentine, Vinegar of Roles and Bees wax, of each an equal proportion.

CHAP. XXXI.

For a Pain in the Breast immediately upon Delivery, or the Fissure.

TAKE new Bees-wax, two ounces, Nut Oyl half an ounce, Rape seed Oyl, the like quantity as the latter, when melting the Wax, add the Oyls, & temper them well together to the thicknets of a stiff Oyntment or Salve, and spread them upon a cloth fit to cover the Breast, and apply it with extraordinary success.

In case a Fissure happen in the Breast, take of the Powder of Gum-Arabick one ounce, Rose-water and *Aqua vite*, of each an ounce, prepare them by beating them together till they are of an apt thickness, then seeth them over the Fire, and when cool, apply them Plaister-wise to the Fissure
or

or for want of these, take Unguentum Rosarum, and anoint the place grieved, applying upon it a Poltiss of Ground Juice.

CHAP. XXXII.

The Cause of the Bellies swelling after Delivery, and how to prevent it, or Cure it if it happens.

Certain it is, and Experience teacheth often, that many Women have their Bellies swelled after Delivery as much almost as before, and this happens through too much neglected & carelesness, in not having regard to foment them, as also to apply things convenient to the privities, by which means polite windiness and Vapours enter and contract in the hollow Concavities, Veins and Arteries, the latter of which they enter by insensible ways: Now to prevent it, take Origanum, Night shade and Mastick, of each a scruple, Sagapenum a dram, mix them together and make them into 7 Pills, take them all at once, and after them drink to the quantity of a quarter of a pint of the water of white Lillies, viz. of the Flowers.

In case it be already come, let her take half a pound of Spanish Figgs, the Meal of Barley and Beans fine sifted, four ounces of each, two ounces of well burnt Brick, pulverized, Cyprus Nuts one ounce, boyl them in as much water of the Smiths Forge as will suffice to bring them to a thickness, then spread them upon a Linnen Cloath, and apply them to the Belly twice or thrice, and it will retire to its wonted smallness.

CHAP. XXXIII.

Of Inflammations in the Breast, and its Cures.

THE Inflammation of the Breast, is no other than the hard swelling, accompanied with a shooting pain, as also a brating and redness, and is mostly caused by the abundance of Blood; drawn or flowing to the Breast, and sometimes but rarely it is occasioned by the suppression of the courses, the Hemorrhoids or some bruise received by blow or the like and is known by a certain redness and burning heat, causing

causing the whole body to be feaverish and out of order. To cure it then, first let the Dyet be comforting, moistening, and of good nourishment, as the broth of Pullers, Capons, Cocks, Chickens, Veal, &c. Wherein Indive, Borrage, Puslain or Lettice has been boyled, and if she can get it, let the Woman drink the juice of Pomgraners, but for want of that Barley-water, wherein Anniseeds have been boyled, but let her restrain drinking of Wine, and strong Liquors, as likewise hot Spices, and if she find any obstruction in her excremental Evacuation, let her take a softning or mollifying Glyster, and sleep at seasonable times as much as she can. Another way to remedy it is by diverting the Humours, which may be done by rubbing the body in all the adjacent places, letting Blood in the Foot, Scarification in the Legs, or Viscatores applyed in those places, especially if the Courses are stopped, or ready to come down, if not, it is requisite to bleed in the Arm.

But if what has been mentioned, prevail'd not to remove the Humours, make a Cataplasme of the Leaves of Mellilot, and Nightshade, each half a handful, and when boyled in Spring-water add to them Bean Meal 2 ounces, Oyl of sweet Almonds and
Oat-

Oatmeal of each an ounce, and apply them to the Breast, observing so to do before the Breast be extraordinarily inflamed.

CH A P. XXXIV.

A Tumour in the Breast, its Cause and Cure.

OF Tumours there are several sorts, but first of the Flagitious Tumour, the cause of which proceeds from a thick and unnatural Vapour arising from the Menstrual blood, which is retained or corrupted in the Matrix, and that again is occasioned by the suppressions of the Courses, or when Nature is defective in discharging them into their proper place, and due time, as also from corruption of humours, whereby are ingendered evil Vapours, and there passing by insensible ways, causes the Breast to swell or distend as if it were a true swelling, and is known by a shooting pain, and disorder of the Heart, by reason of the wind that oppresses it; the left Breast being for the most part more swelled than the right, Communicating pains to the Arms and Shoulders, as likewise

wise the Ribs on the same side, the Breast being white and shining, sounding like a Drum if touched gently, and swelled in all parts alike. To cure this, as also the Valery Tumour, you must order the Woman to observe a moderation in diet, that thereby Crudities may be avoided, and all such things as contract windy or valery humours in the Veins, suffering her to drink water wherein Cinnamon and Anniseeds have been boyled, as also the Rind of Citron, and then let her observe to take such things as are proper to provoke the courses, in doing which, she will find the humours abate: then let her take Celondine, Cammomile, Groundsil & Ground-juice, stamp them and boyl them in White-wine, and in so doing you will ease the pain, and restore the Breast. As for Diseases and Accidents incident to young Children, there are but few VWomen of any experience but are skilful in curing and ordering them; wherefore, for brevities sake, I shall pass them over, and proceed to Anatomise the Instrument of Mans Generation, that one thing remaining necessary in this Treatise; as also to instance what Men and Women ought to marry, that their Issue may be Fair, Healthful, and Prosperous.

CHAP. XXXV.

The Anatomy of the Instrument of Man's Generation.

THE Yard of Man is an official Member, and the Tiller of Mans Generation, compound, and made of Skin, Brawns, Tendons, Veins, Arteries, Sinews, and great Lygaments: And it hath in it two passages, or principal issues, one for the Sperm, and another for the Urine. And as the Philosophers say, the quantity of a common Yard, is Eight or Nine Inches, with measurable bigness, proportioned to the quantity of the Matrix.

This Member hath (as *Avicen* saith) three holes, through one passeth insensible positions and wind, that causeth the Yard to rise: the other two holes is declared before. Also the Yard hath a Skin, and about the head thereof it is double, and that Men call *Præputium*, and this Skin is moveable, for through his consecration the Spermatick matter is the better and sooner gathered together, and sooner cast forth from

from the Testicles : For by him is had the most delectation in the doing. And the foremost part of the head of the Yard before, is made of a brawny flesh, the which if it be once lost, it can never be restored again, but it may be well skinned, &c.

The Cods is a compounded Member, and an official, and though it be counted amongst the Generative Members, yet it is called a principal Member, because of Generation. This Purle was ordained for the custody and comfort of the Testicles and other Spermatick Vessels : And it is also made of two parts, of the inner and of the ouer.

The outer is compound and made of Skin, and Lazartus, Longitudinal and Transversal, in like manner as the *Myrac*. The inner part of the Cods is of the substance of the *Sysac*, and are in similitude as two Pockets drawn together by themselves, and they differ not from the *Sysac* : And there be two, because if there fall any hurt to the one, the other should serve. The Testicles or Stones be two, made of Glandulous flesh, or Curnelly flesh. And furthermore, through the *Didimus* cometh the Testicles from the Brain, Sinews, and from the Heart, Arteries, and from the Liver

ver Veins, bringing unto them both feeling and stirring, Life and Spirit, and Nutritional Blood, and the most purest blood of all other Members of the Body, whereof is made the Sperme by the labour of the Testicles, the which is put forth in due time.

The Groyns be known: They be the empty Junctures, or purging place unto the Liver, and they have Curnelly flesh in the plying or bowing of the Thighs. The Hips have great brawny flesh on them, and from thence descend downwards, Brawns, Cords, and Ligaments, moving and binding together the Thighs, with the Haunches themselves.

CHAP. XXXVI.

*What Women ought to Marry, with what Men;
that they may have Children.*

IN respect of Married Women that prove Childless, *Hippocrates* adviseth this Experiment to be tried, to know whether the defect be on the Womans part, or on her Husbands, which is to make her Suffumi-

fuffumigations with Incense or Storax, with
 a Garment close wrapped about her, which
 may hang down on the ground, in such
 sort that no Vapor or Fume may issue out;
 and if within a while after she feel the Sa-
 vour of the Incense in her Mouth, she may
 conclude that the Barrenness comes not
 through her own defect, but through her
 Husbands, soasmuch as the Fumes found
 the Passages open, whereby it pierced up
 to the Nostrils: But although this proof
 perform that effect which *Hippocrates* speak-
 eth of, namely, the piercing up to the in-
 ner part of the Mouth, yet this is no in-
 fallible Argument of the Husbands Barren-
 ness, nor of the Fruitfulness of the Wife;
 since want of Children may arise through
 an unapt disposition in them both, in re-
 spect of the Correspondency of Qualities;
 for it hath oftentimes happened that a Man
 who could not have Children by one
 Wife hath had them by another: the like
 also hath befallen Woman. What the
 Correspondency should be which the Man
 and Wife ought to bear each to other, is
 expressed by *Hippocrates* in these Words,
 If the hot answer not the cold, and the
 dry the moist, with measure and quantity,
 that is, if there meet not in the Womb two
 Seeds, the one hot, the other cold, the
 one

one dry, the other moist, extended in equal degree, there can be no Generation; for so marvellous a work as the Formation of Man could not be perform'd without a proportionable commixture of Seed, and the Womans were both of the same tempera-
 ture. To exemplifie what I have said, it is to be concluded, that a Woman who is wily, ill-condition'd, shrill-voiced, lean, swarthy coloured, and deformed, (which are the signs of cold and moist in the first degree) may conceive by a Man who is ignorant, good natured, sweet voyced, corpulent, having little Hair, a well coloured Face, and a handsome Body, which are the signs of hot and dry in the first degree, In regard she retaineth a mean in all those signs above-mentioned, is most like to be Fruitful, because she comes nearest in proportion to Men of each several tempera-
 ture. But from the first of these Unions, or conjoyning of Man and Woman, are most likely to issue the wisest Children, because the dryness of the Mother correcteth and amendeth the defect of the Father. Moreover, it is requisite that Woman be dried by a mature Age, and not marry over young; for from thence it comes to pass, most commonly, that Children prove shallow and indued with little wit.

CHAP. XXXVII.

A Word of Advice to both Sexes in the time of Copulation.

WHEN the Husband cometh into his Wives Chamber, he must entertain her with all kind of dalliance, wanton behaviour, and allurements to Venery: but if he perceive her to be slow and more cold, he must cherish, embrace, and tickle her, and shall not abruptly, the Nerves being suddenly distended, break into the Field of Nature, but rather shall creep in by little and little, intermixing more wanton Kisses with wanton Words and Speeches, handling her Secret Parts and Dugs, that she may take fire and be inflamed to Venery, for so at length the Womb will strive and wax fervent with a desire of casting forth its own Seed, and receiving the Mans Seed to be mixed together therewith. But if all these things will not suffice to inflame the Woman, for Women for the most part are more slow and slack unto the expulsion or yielding forth of their Seed, it shall be necessary first to foment her Secret Parts with the Decoction of hot Herbs made with Muscadine, or boyled

boyled in any other good Wine, and to put a little Musk or Civet into the Neck or Mouth of the Womb, and when she shall perceive the Flux of her Seed to approach, by reason of the tickling pleasure, she must advertise her Husband thereof, that at the very instant, time, or moment, he may also yield forth his Seed, that by the concurrence or meeting of the Seeds, Conception may be made, and so at length a Child formed and born. And that it may have better Success, the Husband must not presently separate himself from his Wifes Embraces, lest the Air strike into the open Womb, and so corrupt the Seeds before they are perfectly mixed together : when the Man departs, let the Woman lye still in quier, laying her Legs or her Thighs a-cross one upon another, and raising them up a little lest that by motion or downward situation the Seed should be shed or spilt ; which is the cause why she ought at that time not to talk, especially chiding, nor to Cough or Sneese, but to give her self to rest and quietness, if it be possible.

Thus, Reader, have I finished the difficult Mystery of Generation, as I hope, to the Satisfaction of all Modest and Ingenious Persons.



In *Stecquer* a Village of *Saxony*, they say, a Monster was born, with four Feet, Eyes, Mouth, and Nose like a Calf, with a round and red Excrescence of Flesh on the Forehead, and also a piece of Flesh like a Hood hung from his Neck upon his back, and it was deform'd with its Thighs, torn and cut.

Parrey saith, that *Anno Dom.* 1573. he saw at *St. Andrews Church* in *Paris*, a Boy Nine Years old, born in the Village *Papvilla*, six miles from *Guise*; his Fathers Name was *Peter Renard*, and his Mother *Marquete*: He had but two Fingers on his right Hand, his Arm was well proportioned from the top of his Shoulder almost to his Wrest, but from thence to his two Fingers ends it was very deformed, he wanted his Legs and Thighs, although from the right Buttock a certain imperfect Figure, having only four Toes, seemed to put it self forth; from the midst of the left buttock two Toes sprung out, the one of which was not much unlike a Mans Yard, as you may see by the Figure.



*The Effigies of a monstrous Child, by reason of
the defect of the matter of Seed.*

Anno Dom. 1493. there was generated
of a Woman and a Dogg, an issue, which
from the Navel upwards perfectly re-
sembled the shape of the Mother, but
therehence downwards the Sire, that is,
the Dogg. This Monster was sent to the
Pope that then Reigned, as *Volaterane* wri-
teth: Also *Cardane* mentions it; where-
fore I have here given you the Figure
thereof.



*The Effgies of a Monster half Man and
half Dogg.*

About the time that Pope *Julius* the Second raised up all *Italy*, and the greatest part of Christendome against *Lewis* the Twelfth, the King of *France*, in the Year of our Lord 1512. (in which Year, upon Easter-day, near *Ravenna* was Fought that Mortal Battle, in which the Popes Forces were overthrown) a Monster was Born in *Ravenna*, having a Horn upon the Crown of his Head, and besides, two Wings, and one Foot alone, most like 10 Feet of Birds of Prey, and in the Knee thereof an Eye, the Privities of Male and Female, the rest of the body like a Man, as you may see by this Figure.



The Figure of a Winged Monster.

We have read in *Heliodorus*, that *Perfna*, Queen of *Aethiopia*, by her Husband *Hidastes*, being also an *Aethiope*, had a Daughter of a white Complexion, because in the Embraces of her Husband, by which she proved with Child, she earnestly fixed her eye and mind upon the Picture of the fair *Andromeda* standing opposite to her.

Damascene reports, that he saw a Maid hairy like a Bear, which had that Deformity by no other cause or occasion than that her Mother earnestly beheld, in the very instant of receiving and conceiving the Seed, the Image of *St. John* covered with a Camels skin, hanging upon the post of the bed.

They say *Hippocrates*, by this Explication of the Causes, freed a certain Noble Woman from suspicion of Adultery, who being white her self, and her Husband also white, brought forth a Child as black as an *Aethiopian*, because in Copulation she strongly and continually had in her mind the Picture of the *Aethiope*.



*The Effigies of a Maid all Hairy, and
an Infant that was black by the Ima-
gination of their Parents.*

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Jovianus Pontanus tells in the Year
1529. the ninth day of *January*,
there was a Man-Child born in *Ger-*
many, having four Arms and as ma-
ny Legs.

F I N I S.